

Archæologia Cambrensis.

NEW SERIES, No. II.—APRIL, 1850.

CASTRA CLWYDIANA.

No. I.

MOEL FENLLI.

THERE are few valleys in England or Wales more extensive or more luxuriant than that to which the river Clwyd gives a name. Spreading from the north-western shore of Flintshire in a southerly direction into Denbighshire for about twenty-five miles in length, richly wooded, and plentifully rewarding the toil of the husbandman, it may perhaps be regarded as the garden of the counties in which it lies. The waters of the Clwyd wind along the midst of it, receiving tribute from various mountain streams, and, uniting in their course with the Clwydoc, Astrad, and Elwy, find their way into the sea at Y Forryd, on its northern extremity. On the east, the vale is bounded by a chain of mountains—the natural barriers of this part of Wales, running north and south—the summits of which command a very extensive view on the one side into Lancashire and Cheshire, and on the other of the interior alpine country of Caernarvonshire and Merionethshire. Agriculture, with infant steps, has climbed high upon their sweeping sides, and upon them smile the cheerful homestead, and quiet cottage, beneath its shady clump of stunted trees,

nurturing a hardy and industrious race--a striking contrast to their heath-clad summits, which speak to us now of a time when a race, brave and more hardy, whose only toil was war, their home the camp, breathed their invigorating air.

The chain of encampments, six in number, which crown these heights, tell us of some mountain chief who here held his sway amidst his faithful band, hovering over the adjacent country, his ready prey; or of some victorious invader who, distrustful of the conquered, would here have kept himself aloof from treachery and surprise; or, perchance, mark the boundaries of some warlike tribe, protected thus by art engrafted on nature, against aggression.

Aided by the spirited liberality of some of our members resident in the neighbourhood of the Vale of Clwyd, I undertook, during the past summer, a series of systematic excavations, or, more technically, "diggings," in these encampments, with the hope of obtaining results which would throw light upon their history, and commenced, on the 21st of August last, with that on Moel Fenlli, the southernmost in the chain, situated about three miles to the east of Ruthin.

THIS ENCAMPMENT, the area of which measures in circumference about three-quarters of a mile, of an oval form, following strictly the contour of the ground, in length about 1500 feet, by about 800 feet in breadth, occupies the summit of a steep, conical mountain, about 1600 feet above the level of the sea, easy of access only on the east, guarding, on the north, the western extremity of a pass called Bwlch Pen Barras, and another pass on the south, named in the Ordnance map Bwlch Agricola—a nomenclature about which I have some doubts. It is fortified with a fosse and double agger¹ on all sides,

¹ With a view to the classification of our camps in Wales, of which there appears to be some variety, the *form* of the fossæ, and *structure* of the agger, as well as the position and number of the gates, should be attended to. On Moel Fenlli the *fosse* alternates with the *agger*; an agger being next the area, and also outside the outermost fosse,

except the east, where there are two fossæ, and the agger is quadrupled, the innermost measuring, on the inside, about eight or ten feet in height, while in other parts its height is not more than three or four feet. On making an incision into it on the northern side of the camp, I found it was formed with earth and stones, heaped up promiscuously. It has now two GATES, the one facing the north-west, the other the south-east. The former, which appears to have been originally the only entrance, is protected by an agger on either side, running at right angles with those enclosing the encampment, and extending several feet into the area, between which the roadway, not more than a yard in width, appeared to have an artificial surface, formed with stones of some size, laid flatways as a rude pavement; from it a road, leading in pretty regular zig-zag down the side of the mountain, is to be traced into the first-named pass, Bwlch Pen Barras. The latter having no protective agger as the former, and evidently of subsequent date, inasmuch as, on making a section, it was found to pass over the original agger, which had apparently been levelled for it, connects the camp with a road which skirts the mountain above the so-named pass, Bwlch Agricola, and leading eastward is, after some distance, lost in the heath. A continuation of this road inwards from the gate, is traceable in a circuitous course towards a never-failing crystal SPRING, which is near the centre of the encampment, and in front of which there appears, from embankments still visible, to have been a circular reservoir. But whether this road is contemporaneous with any period of the early history of the encampment is perhaps doubtful. The area undulates considerably, rising to its greatest height on the east. In various parts of it I observed numerous circular

the outermost agger being lower than the one next the area. The *fosse* is in form what the Romans termed *fastigata*, *i.e.*, its sides meet in an acute angle at the bottom of it like a V. "*Fastigata (i.e., fossa) dicitur, quæ a summâ latitudine lateribus devexis in angustiam ad solum conjunctam pervenit.*"—(*Hygini de Castramet Liber.*) The *agger* is constructed with earth and loose stones thrown up out of the *fosse*, as above stated.

hollows, which appeared to mark the site of "Cyttiau;" I excavated in several of them, but without success.

The "diggings," commencing at the north-west gate, were carried along the west and south-west sides of the camp, under the joint superintendence of the Rev. J. Williams, now rector of Llanymowddwy, and myself. For some hours our hopes seemed doomed to disappointment;—trench after trench was dug out without success. Perseverance, however, at length brought to light a piece of white pottery, the rim of some vessel, the fabrication of which was so coarse and peculiar as to induce a belief that it belonged to a very early period—prior, possibly, to the Roman invasion. Continuing our researches in the same direction, by cutting trenches wherever the ground appeared inviting, this satisfactory beginning was soon followed up by fresh discoveries of fragments of similar pottery, some in a state of great decay, and occasionally of small fragments of coarse red pottery, which appeared to be Roman.

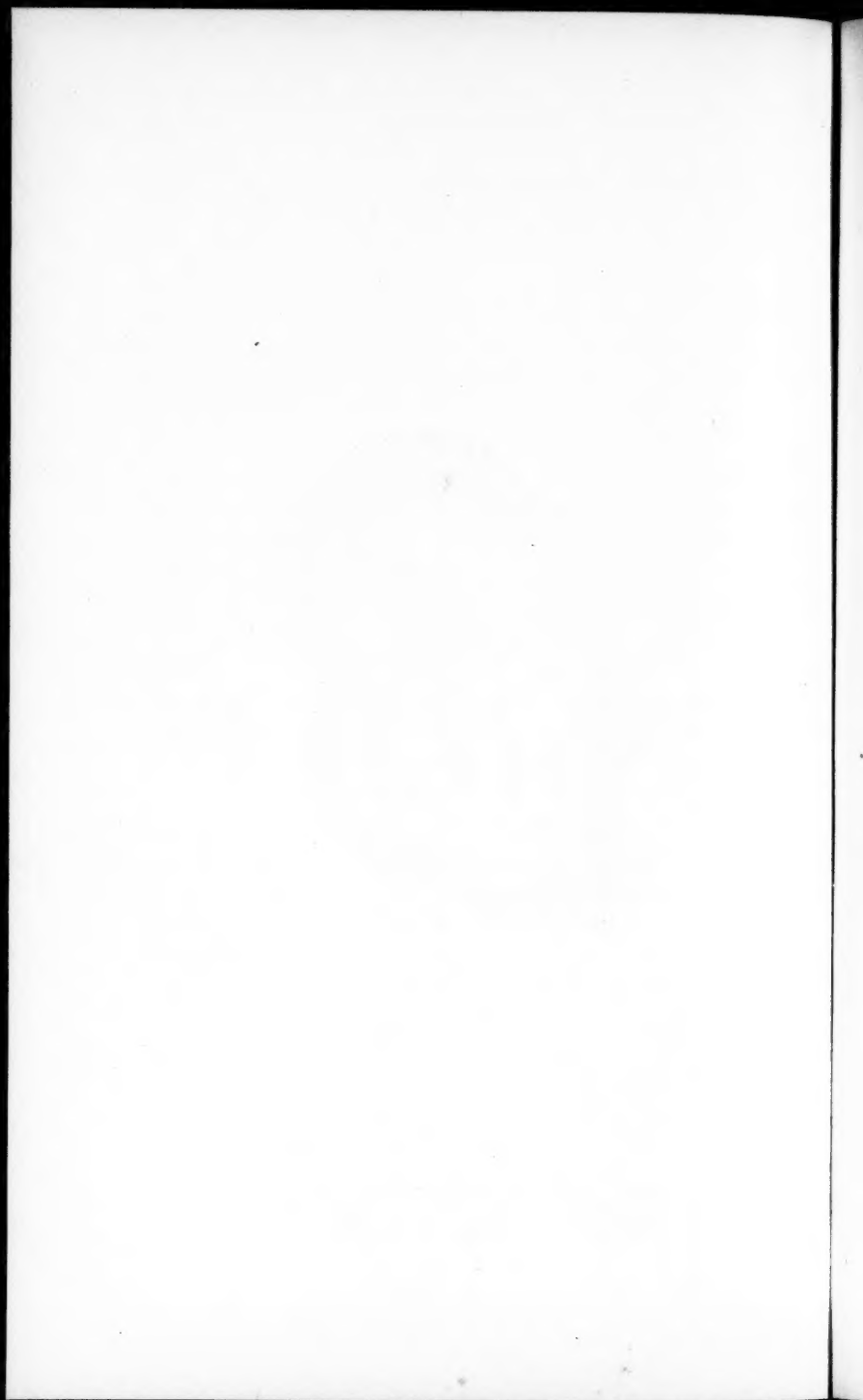
The WHITE POTTERY, which is made of extremely white but ill-tempered clay, and is encrusted on the inside with small stones imbedded in the clay, has been pronounced by Mr. Way, Fellow of the Archæological Institute, to be Anglo-Roman—that is, made by the Romans in this country. Pottery of a similar kind has been recently found on the site of a Roman town on the borders of Essex.

We subsequently divided our labours, Mr. Williams following up our discoveries on the west and south-west, while I commenced digging along the north rampart, proceeding from the north-west gate eastward. Mr. Williams soon dug up a remarkable stone knife, together with more white pottery, and very good glazed ROMAN POTTERY, partaking of the nature of Samian ware.

The STONE KNIFE, the greatest curiosity we found, I forwarded to the lord of the manor, F. R. West, Esq., M.P., (to whom we are much indebted for his liberality, and kind permission to carry on our excavations,) at Ruthin Castle, where it is now carefully preserved. It is unlike



ANCIENT CAMP ON MOEL PENLLI



any stone instrument which I have ever seen; it is more slender, and made with more design, than usual; the stone of which it is made resembles that ordinarily found on these mountains, is rather soft, and not more than a quarter, or half-an-inch, in thickness, throughout the whole breadth of it. It has a back, which is flat, like that of our knives, except near the point, (if we may so call it,) where it is scarped off in a similar way to our sword blades. The edge is like that of our axe, and is neatly and regularly made; and, from the end where the handle (if it ever had one) was affixed, it will be observed (*see plate*)¹ longitudinal lines are cut, by way of ornament—a finish in these days made somewhat more useful, and consisting generally of the maker's name, as ("Rogers & Son,"
"Sheffield."). I could find no resemblance to it in the collection of stone instruments in the British Museum. It measures about five inches in length, and, in the absence of more certain information respecting it, I should judge from its slight make, and the softness of its material, as well as from its form, that it never was used for any other than domestic or sacrificial purposes.

On the north side I continued the "diggings" along the rampart, eastward, and turned up, in nearly every trench opened, fragments of ROMAN POTTERY, varying both in colour and fabrication—both coarse and fine—red—black—red outside and black inside—and cream-coloured; also IRON, so corroded that its form was no longer ascertainable; GLASS of a superior kind; a LEADEN ornament; part of a BRASS or BRONZE ring; and, in one of the easternmost trenches, just under the rampart, and below the *original* surface, (a fact somewhat material in determining the age of the rampart and the white pottery,) the rim of a vase, or urn, of white pottery; and, pursuing the excavations more towards the interior, I found fragments of FLINT ARROW-HEADS, and two almost entire, the points only being broken (*see plate*);

¹ It is due to Mr. Ffoulkes to state that he kindly contributed £1 towards the engraving of the illustrations which accompany his valuable and interesting paper. — EDD. ARCH. CAMB.

and, to close the catalogue, some small pieces of rather coarse red pottery, rough-cast (if I may be allowed the term) with atoms of spar, with which the mountain abounds. I have seen a small vase, curiously shaped, of black pottery, in the possession of the Rev. Mr. Morris, of Ashwell, Herts, which was dug up in a burial-place in that neighbourhood, and is rough-cast on the outside somewhat similarly, but with small white stones.

The excavations were carried on for about eight days, and I think the discoveries they led to may serve to throw some light upon the history of this ancient stronghold. In the present state of the history of POTTERY, whether Roman or British, we cannot, from such evidence alone, arrive at any very conclusive presumptions respecting dates; yet, on the other hand, in tracking out the *abodes* of those who have lived before us, pottery is, generally, one of our surest guides. In COINS we have a negative proof of periods of time, though not of the race who either *constructed* or *occupied* the encampments where they may be found; for, being easy of carriage, ever an object of plunder, as well as a medium of exchange, they were as likely, after a time, to be found among the Britons as among the Romans. When, however, they are found conjointly with pottery which we can predicate to be Roman or British, our conclusions as to the character of the pottery may be with reason a guide to us in deciding the property of the coins. In WEAPONS we have another kind of evidence, pointing out certain æras in the history of the world, as well as national character. Stone first, bronze succeeding, and iron next, are thought to have supplied nations with instruments and weapons both for domestic and warlike purposes. How necessary then is it narrowly to watch facts which, though appearing in themselves insignificant, become, by their connexion with other links, most important in the chain of evidence.

From the discovery, then, of the stone knife, and flint arrow-heads, I think we may infer that this was, as Pennant¹

¹ *Pennant's Tour*, 8vo., vol. ii., p. 61, *et seq.*

says, one of the posts originally formed by the Ordovices for the defence of their territory, when, as yet, they were untamed by the conquering, but civilizing, sword of Rome, though already, perhaps, rumour from the south had stirred them into activity to resist its approaching shock; and, doubtless, its size, as well as its position, with its plentiful supply of water from within, must have rendered it a very important, and, to ordinary foes, an almost impregnable, post. Not so, however, to the well-disciplined arms of Rome; for our discoveries of Roman pottery clearly show that they, at some period or other, possessed themselves of it. Perhaps, too, we may infer, from the position in which, as I have already stated, some of the white pottery was found, that part of the present ramparts were made by them—though, to my eyes, I confess they appeared uniformly constructed; and, although it may be difficult, perhaps impossible, to fix the precise period when they first occupied it, and the duration of their occupancy, I think our discoveries, taken in conjunction with others made there some years ago,¹ and with what history tells us, may furnish some clue to it.

Some thirty years ago an extensive conflagration of the heath in this encampment led to the discovery of an immense number of Roman coins, which were found lying on the surface of the inner rampart, on the north-east; and others, as a former number of this Journal tells us, have since been found, some few of which have been preserved. One appears to be a fine gold coin of Nero;² another a silver one of Antoninus Pius; the rest are of the reigns of the two Constantines and Constans. Now, the discovery of these coins, taken in conjunction with our recent discoveries of Roman pottery and glass in the same camp, raises a strong probability that they were brought there by the Romans; and, it being obvious that coins would not precede, although they might long survive, the emperor “whose image and superscrip-

¹ Vide *Archæologia Cambrensis*, vol. ii., p. 108.

² *Ibid.*, pp. 109, 110.

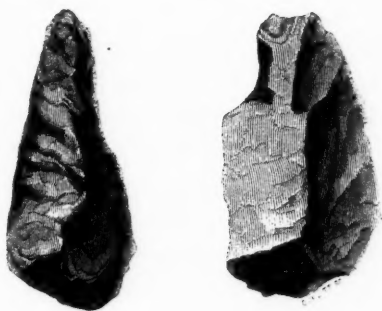
tion" they bear, I therefore venture to conclude that this camp was possibly occupied as early as the reign of the emperor Nero, and again in that of Antoninus Pius—a conclusion in some degree countenanced by its curious coincidence with history, which tells us that, in the reign of the former emperor, about A.D. 62, Suetonius Paulinus carried the Roman arms into Anglesey;¹ and that, in the reign of Antoninus Pius, about A.D. 144, the Brigantes, who had invaded Genounia, (by Camden considered to be Guinethia, or North Wales,) were driven back by Lollius Urbicus.² I also infer, from the discovery of coins of Constans, that this post was occupied, (whether continuously, or at intervals, I will not venture to say,) as late at least as A.D. 350.

Such, then, is the probable history of this encampment, as derived from archæological research. We may, I think, *safely* conclude that this encampment was of Cambro-British origin, existing at the time of the Roman invasion, and subsequently occupied by the Romans, either continuously for a considerable period, or during different expeditions; and, if so, we have possibly, in Moel Fenlli, another claimant to the site of *Varis*;³ but I do not know at present how the *existing* distances between Chester and Caerhun affect this claim. Richard of Cirencester states it to be thirty miles from Chester to Varis, and from thence to Conovium twenty; Antoninus thirty-two and nineteen respectively. And, while on this point, I should be glad to know whether the name of the northern pass, Bwlch Pen *Barras*, can have any etymological affinity to *Varis*. It is clear that, at an early period, it was an important

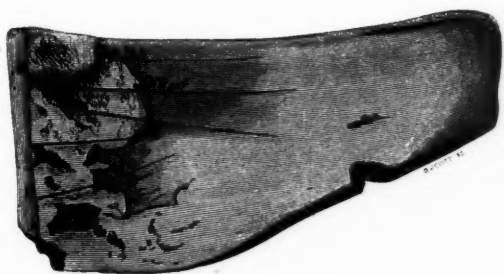
¹ Tac. Ann. Lib. xiv. cap. 29 and 30.

² Pausan. Arcad.

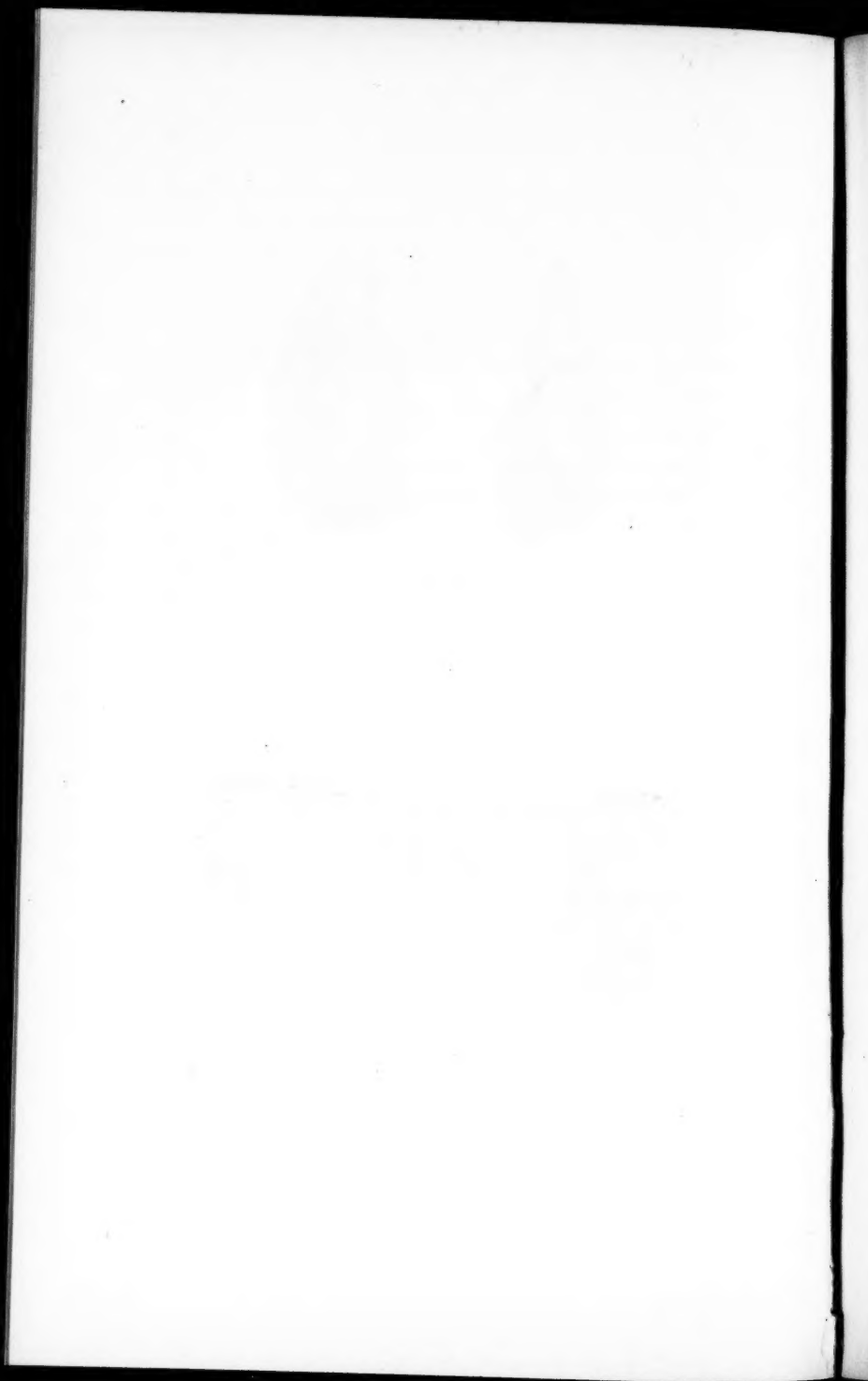
³ The site of VARIS is no longer uncertain, having been ascertained by Mr. Aneurin Owen to exist at Pont Rhyfydd, between Bodfari and the Clwyd, where the Roman walls of the station are to be clearly discovered at the present day. In the same way the site of MEDIO-LANUM is now *fixed* at Mathrafal, near Meifod; and thus *all* the Roman stations in North Wales, mentioned in the Itineraries, are now known.—EDD. ARCH. CAMB.



FLINT ARROW-HEAD, MOEL FENLLI.



STONE KNIFE, MOEL FENLLI



post; its present name attests that it continued to be so in comparatively late times. The name is taken from Benlli, or Belinus, a prince who reigned in the territory of Yale, (now a lordship,) within which, I believe, the mountain lay, towards the latter end of the fifth century, and the site of his palace, on this mountain, is recorded in the name of a farm, about midway on the ascent, called Llys Benlli. His son is said to be buried at Llan-armon yn Yale.

With regard to the name Bwlch Agricola, I cannot but think with my friend Mr. Williams, notwithstanding that Pennant and the Ordnance map have adopted it, that there is some error. Pennant says, he conjectures that it points out the passage of the Roman general, because the Welsh word is incapable of any other interpretation; but that, I believe, is not the case. The word Agricla, or Agricola, as Pennant has restored it, may be derived from the two words *crûg-glas*, signifying "green mounds," three or four of which are very conspicuous in the pass from a great distance, and give quite a character to it; and, in confirmation of this, upon my questioning some half-dozen of the rustics who lived upon the spot, they called it some "Bwlch Saeth criccaeth," and others "Bwlch criglas," but none had ever heard of "Bwlch Agricla," much less of "Bwlch Agricola." Besides, if this were derived from the name of that general, we might reasonably expect some further traces of his onward course, in the nomenclature of other spots in the neighbourhood, whereas there are none. I am therefore inclined to believe, though somewhat reluctantly, that the true name is "Bwlch crûg-glas."

W. WYNNE FFOULKES,

Loc. Sec. Denbighshire.

OBSERVATIONS ON THE STONE OF ST. CADFAN, AT TOWYN,

AND ON SOME OTHER INSCRIBED AND CARVED STONES IN
WALES.

THE genuineness of the remains of the ancient literature of every country, as well as the veracity of its historical traditions, are intimately dependant upon the existence of unquestioned documents, either written or carved. It follows, as a necessary principle, that the higher the antiquity of such documents, and the nearer their age to the period to which they refer, the greater will be their value, being so much the less likely to have undergone any alteration, either wilful or unintentional, whereby either their language, or the facts they are intended to perpetuate, may have been varied.

Such documents are either written or carved. Referring to the Christian period, we may take as examples of the former the manuscripts of the Scriptures, or those of the works of early historians, such as Eusebius or Bede, and we at once perceive that a manuscript of the Gospels of the fourth century, (such as the one recently obtained by the British Museum,) or one of the "*Ecclesiastica Historia Gentis Anglorum*" of the eighth, are documents which it is impossible not to venerate, as affording incontrovertible proofs that at such early periods the relations contained in such manuscripts were considered as truths. With such a document as the last named, for instance, before him, no one would attempt to deny the fact of the existence of Christianity in England to a great extent at the time when Bede wrote. But, unfortunately for Wales, there is not a single genuine Welsh manuscript in existence, so far as I know, either historical, religious, or poetical, earlier than the twelfth or thirteenth century. Hence the ease with which doubts are thrown upon the productions of the earlier Welsh writers, (who are only known by copies made by comparatively recent scribes,) and hence it is that, except from the relations of con-



A

B

C

D

The Stone of St. Cadfan.





temporary Anglo-Saxon or Irish writers, there is no means of proof (so far as this class of documents is concerned) earlier than the twelfth century of the existence of religion, literature, or science, in Wales.

But Wales does possess a series of documents of very high antiquity, the genuineness of which is unquestioned, and which, extending back to the Roman period, afford proofs of the truths which the want of manuscripts might cause, and indeed has caused, to be questioned.

The carved and sculptured stones of Wales are, in fact, the only unimpeachable proofs which exist in Wales of the extent to which religion, literature, and science was there cultivated, from the third to the twelfth centuries. Of their value, therefore, I need scarcely say a single word. They are worthy to be prized as highly as the most costly executed manuscripts, and yet, as will appear in the subsequent part of this article, it is to be feared that many of them are in danger of immediate destruction; whilst others, even within the last few years, are known to have been, either accidentally or wilfully, destroyed. On both these accounts, therefore, it is of the utmost importance that correct copies should be published of them all; for, although many are engraved in the works of Pennant, Camden, Gibson, &c., their figures are so rude as to be almost useless.

Many of these stones record but a name, with the accompaniment of some certain indication of the profession of Christianity by the party thus commemorated. Still oftener we meet with the Latin formula, "*Hic jacet A. B., filius C. D.,*" or some analogous words.

But with the exception of the pillar of Eliseg (*see* vol. i., p. 32, for its mutilated inscription), in which some Welsh words are introduced among the Latin ones, a stone found at Tregaron, moved to Goodrich Court by Sir S. R. Meyrick, (supposed by him to be of the sixth century, inscribed with the words *Potenina malher*, read by Sir S. R. Meyrick, *Bod yn yna Mael Hir*, and to be dedicated to a British prince,

Mael Hir,¹) and the stone of St. Cadfan, I am not acquainted with any other memorial bearing an inscription in the ancient Welsh language.

The stone of St. Cadfan, at Towyn, has been engraved in the works of Gibson and Pennant, but so inaccurately that it is not to be wondered at that it has never yet been deciphered. At the meeting of the Cambrian Archæological Association, held in 1848, at Caernarvon, as already stated in vol. iii., p. 364, casts of the four sides of this stone were presented to the museum by W. W. E. Wynne, Esq., who has also kindly placed in my hands a series of rubbings taken from the stone itself. These materials have enabled me to present the readers of this Journal with representations of the inscriptions, which have been reduced from the originals with the greatest care, by means of the *camera lucida*.

The stone itself is about seven feet long, and about ten inches wide on the two widest sides, the other two sides being considerably narrower. The figures on the accompanying plate are arranged according to the occurrence of the inscriptions on the several sides of the stone. Supposing the stone to be standing erect, (it is now, however, lying flat on the floor of Towyn Church,) the inscription on the side marked A is to be read from the ground upwards. It appears complete by the two ornamental curved marks after the terminal *n*. Walking round the stone from left to right, the next side, B, has the inscription also carved so as to be read from the ground upwards. The crosses inscribed on these two sides show that each is the commencement of a distinct inscription to the memory of different individuals. The third side, C, in the same manner of progression, is a narrow one, and bears a series of letters along its entire length; but here the order is reversed, beginning at the top and reading downwards. There is here no indication of the commencement of a fresh inscription, and, unless the sense will assist us, we are unable to guess whether it be a continuation of the inscription commenc-

¹ *Cambrian Quarterly Journal*, vol. ii., p. 142.

ing on the opposite narrow edge, A, carried over the top of the stone; or whether the continuation of that on the broad side, B; or whether, following the ordinary arrangement of the letters, it is the termination of the inscription on the fourth side, D, which has the letters arranged downwards in the same manner, and which might accordingly be considered as the commencement of the inscription, if we do not here adopt the idea that the sculptor has carried his paragraph from the broad side, B, over the top of the stone to the top of the broad side, D. The solution of this question must be left to the philological skill of the Rev. J. Williams. It will be observed that the stone is broken across, near the top, and this, on the fourth side, D, seems to have influenced the characters of the letters, those of the lower division being much larger than the upper.

The inscription on the first side is tolerably clear and legible. The three letters between the first *c* and *e* are the only ones respecting which there can be any doubt. They appear to me to represent a *u* and *n* conjoined, followed by a reversed *g*,¹ rather than *inb*. The terminal letter is a small *n*, showing that both capital and minuscule letters were commingled indiscriminately. The line is therefore to be read,—

+ CUNGEN CELER X

The second side, B, has the latter part of the inscription partially injured, by the fracture of the stone near the top. The first seven letters are plain; the seventh is a *g* of curious unreversed form, but exactly similar to the *g* in the British or Irish Gospels of St. Gatien at Tours, of the seventh century. (*Nouv. Tr. de Dipl.*,

¹ This form of the minuscule *g*, either with the ordinary straight top bar resting upon a *s*, or in its reversed form, has much perplexed persons not used to ancient palæographical monuments. Instances of it in its unreversed position occur in the Catamannus inscription, engraved in a former volume of this journal, and in the Catacus inscription at Llanfihangel Cwm du, Brecknockshire. (*Cambrian Quarterly Magazine*, v., 519.) The reversing of letters, turning them upside down, or even laying them upon their sides, were usual faults with the ancient stone engravers.

iii., *pl.* 37, iv. ii.) The next letter is difficult, the stone having apparently been injured; it looks like *n*, and is so given by Bishop Gibson, but in Pennant's figure it looks like *ci*.¹ I read the next five letters *malte*, the top bar of the *t* being plain. In the now broken space of the top line, both Gibson and Pennant represent a *d*. The last two letters are *gu*. The first five letters of the second line are plainly *adgan*, completing the name GUADGAN, *i.e.*, CADVAN, but the small letters at the end, forming two lines, are now doubtful, in consequence of the fracture of the stone. They appear to me to be a *m*, beneath which is *a*, the second stroke of which is ill-defined, so that it may be only *c*. In the broken space there is room for two letters, followed apparently by *R*; but Llwyd gives these last letters (as seen before the stone was broken):—

mc
crta

This line, therefore, appears to me to be intended for—

+ tengrug c(?)i malte(d)gu
adgan m
a?...tr (or a)

The third side, *c*, is clear, with the exception of the second letter, now broken, which looks like part of *r*. (Pennant gives it *n*, before the stone was broken here.) The eleventh letter seems certainly intended for *b*. The whole is therefore to be read—

an?terunc dubut marciau

The fourth side, *d*, has the top line plain: the middle line is more difficult, the first letter is evidently *c*, the next is more like a *l* without the little bottom curve, which seems to have been turned in the opposite direction; the following appears to me to be an *o*, although the circle is not quite complete on the right side; the next is given by Camden and Pennant as *p*, but it seems to me to be *d*; all the letters in the bottom line seem to me to be plain.

¹ In our engraving this letter is represented too much like a *a*.

This side of the inscription must therefore be read—

molt	tricet
clode	
tuar	nitanam

I trust these observations will now enable Mr. J. Williams to decipher these ancient inscriptions. Of their age it is difficult to speak, judging alone from the characters of the letters; but, as they are written, for the most part, in very debased minuscule Roman characters, I think we may refer them to a considerable period after the Romans had left the country, and their capital letters had fallen into disuse; such characters may have been used, therefore, from the sixth to the ninth century, when the improvements introduced by Charlemagne would doubtless influence even the scription of Welsh writers. I should scarcely hesitate, however, in regarding them as productions of the seventh or eighth centuries. As such, we have here a series of sentences in the old language of Wales more ancient by several centuries than any other in existence,¹ and which accordingly offer the means of testing the correctness of the more ancient of the relics of Welsh literature which have come down to us only in copies of a later date. As such, also, this stone is one of the most precious monuments of Welsh religion and literature, and merits every care which can be bestowed upon it, to place it in such a position as will secure it to future ages.

I must reserve my notes on some of the other early inscribed and carved stones for the following number of this Journal.

¹ I do not here overlook the inscriptions in the Gospels of St. Chad, (fac-similes of which are given in the first volume of the Publications of the Welsh MSS. Society, and in my "*Palæographia Sacra Pictoria*,") since, judging from the form of the letters in which they are written, they are more recent than those upon the Stone of St. Cadfan, and indicate considerably more Anglo-Saxon influence.

J. O. WESTWOOD.

Hammersmith, October, 1849.

THERE can be no doubt that the crosses on the Cadvan Stone indicate the commencement respectively of two distinct inscriptions, and it being formerly the usual practice to begin commemorative sentences with the symbol of Christianity, we may fairly resolve the whole of the present writing into the said number. But the question is, as Mr. Westwood observes, whether the crossless inscriptions are a continuation of their opposites, carried over the top of the stone, or whether they are merely a continuation of the inscription on the side, B. It seems to me that the former mode is the one to be adopted in the present instance, and more especially so since the side D, as well as the side C, is traced downwards, thus violating the zig-zag order, which otherwise, it might be argued, was the intention of the engraver to observe, for the greater facility of reading. And, with due deference to Mr. Westwood's superior skill and experience in these matters, (had not this stone been somewhat *sui generis* I should not have hazarded the remark,) I cannot with him regard the curved character at the top of the side A as denoting the completeness of the inscription, but as inserted there simply with a view to fill up the vacant space, or as a hyphen to connect the two sides together.

I would therefore read side A and its opposite thus:—

+ CUNGEN CELEN ARTERUNC DUBUT MARCIAU.

In modern orthography,—

CYNGEN CELAIN AR TU RHWNG DYBYDD MARCIAU.

That is, as I would render it,—

"The body of Cyngen is on the side between where the marks will be."

Again, the sides B and D, as follows:—

+ TENGRUGCIMALTEDGUADGAN MARTH MOLT CLODE TUAR
TRICET NITANAM.

In modern orthography,—

TAN GRUG CYVAL TEDD GADVAN MARTH MOLL CLOD Y DDARAR
TRIGED NID ANAY.

Which might be thus translated,—

"Beneath a similar mound is extended Cadvan, sad that it should enclose the praise of the earth. May he rest without blemish."

The proper division of words and sentences was very much neglected in old Welsh MSS. Thus, in a MS. at Cambridge, under the title of "Juvencus," as copied by Llwyd, (*Archæologia*, p. 224,) we have,—

"Nigourcosam nemheunaur henoio mitelu nit gurmaur mi amfranc dam ancatur."

Which, divided into the form of its verse, in the orthography of the present day, would be,—

"Ni worchysav, ni'm hunawr henoeth,
Vy nheulu nid gorvawr;
Mi a'm franc dav a'n callawr."

See *Dr. Pughe's Grammar*, p. 9.

In the above extract we see also how the *m* was anciently used where we would now use the *v*, or the soft *f*. The same we likewise find in St. Chad's Book, which is supposed to have been written before the year 720, where *irham* and *irgaem* stand for *yr hav* and *y gaeav* respectively. In accordance with this usage, I have read CIMAL, CYVAL, and NITANAM, NID ANAV. The former word, however, might have been intended for CINMAEL, a place of retreat, or a corner. If so, I should translate the line,—

"*In the retreat beneath the mound is extended Cadvan.*"

The substitution of *u* for *w*, *i* for *y*, and *t* for *dd*, is further apparent in the stanza quoted above, as indeed it is in all the old Welsh MSS.

E for *A* was also extensively used, such as *deu* for *dau*, *men* for *man*, which would justify my reading TEN, TAN; and that *e* was used for *y* is very clear from the following passage at the end of a copy of the Welsh Laws, a MS. of the thirteenth century:—

"Mae elle etal estraun o alanas kemint abraut enelle cenicier ar alanas maab ad duco iuam ikenedel arall o kan i eneb aueicus drostau."

That is, in modern orthography,—

“Mae y lle y tal estrawn o alanas cymaint â brawd yn y lle cenygier ar alanas mab a ddyco ei vam i genedl arall y gan y neb a veichws drosto.”—*Dr. Pughe's Grammar*, p. 9.

As the double *l* was not introduced until the twelfth century, we could not, of course, have looked for it in *MOLT*, but why the last letter should be there might prove to some persons a difficulty. It is a fact, however, that some words ending simply in *ll* are vulgarly pronounced as if there were a *t* added; e.g., *oll* and *deall* are pronounced *ollt* and *dallt*; and when we consider, moreover, that the letter *t* enters into an extended modification of *deall*, viz., *dealltwriaeth*, without any apparent reason, but rather contrary to etymological analogy, we cannot help thinking that the said letter did anciently often terminate words of that description.

I have not been able to find *daear* elsewhere written *tuar*, though it is to be found in various forms in the “Myvyrian Archaialogy,” as *daiar*, *dayar*, *dyar*; the last of which, be it observed, varies but slightly from the word on the stone, so that I have no doubt both are intended to express the same thing.

The plural termination in the early poems of the “Myvyrian Archaialogy” is most commonly *eu*, and not *au*, as at present. Nevertheless there are instances of the latter, such as,—

“Ac enwerys cyfrwyau
Pan farner y Cadeiriau,”—vol. i., p. 66,

which makes it not so surprising that *MARCIAU* should exhibit that form. It is necessary to bear in mind that our ancestors had no fixed or uniform system of orthography.

But to leave the subject of orthography, and turn to other features of the inscription. *MARCIAU* evidently refer to certain monuments which were placed to mark the spot where the deceased lay interred, probably stones, which, according to the Welsh Laws, were used as marks for various purposes. Such, no doubt, was the stone found in the Isle of Bardsey, bearing the inscription

MARC VELIO. There might have been a stone, a *maen hir*, at each end of the grave, as was the case with the grave of Beli ab Benlli Gawr, (*see* "Hanes' Cymru," p. 35,) and thus the body of Cyngen would in truth be between the marks.

As the word at the end of the side B is imperfect, it would of course be difficult to ascertain its true meaning. I have above conjectured it to be *marth*, as being the nearest approximation to Llwyd's version. *Marth* is a word very much used by the poets in connexion with death and the grave; thus,—

"*Marth ym pa vro ladd un mab marco.*"

"There is *sadness* in the plain where the only son of Marco was slain."—*Aneurin*.

"*Marth marw eurdeyrn Gogledd.*"

"*Evident* the death of the splendid prince of the north."

Myrddin.

"*Ail marth mawr mor de—yw lladd Llywelyn.*"

"Like the great *swell* of the south sea is the slaying of Llywelyn."—*Gwalchmai*.

"*Er madawg ys mau*

Marth goviau gyfsgar."

"For Madawg *sad* memorials of regret afflict me."—*Ibid*.

The meaning given to the word in Dr. Pughe's Dictionary is *evident, certain, swelling, heavy*.

Or could the inscription have been intended for *marchog*, in reference to the knightly character of Cadvan? or *merthyr*, a martyr?

Triged nid anav, "may he dwell without blemish," is an expression equivalent to *requiescat in pace*, or *rest his soul*, which pious ejaculation assumes various shapes in the elegiac compositions of the bards.

But who are the persons here commemorated? As to Cadvan there can be no doubt. He was the son of Eneas Lydewig, by Gwenteirbron, a daughter of Emyr Llydaw, one of the princes of Armorica. In the earlier part of the sixth century he came over into Wales, and founded the churches of Tywyn, Merionethshire, and Llangadvan, Montgomeryshire. (*See* Rees's "Welsh Saints," p. 213.) In a poem written between the years 1230 and 1280, he

is celebrated as the patron saint of Tywyn, "eglwys gadyr gaduan." And it would appear from the couplet,—

"Gwyn y uyd a uyt o nothaed
Men y tric gwledic gwlad ednywed."

"Happy is he who shall enjoy the refuge

Of the place where dwells the sovereign of the region of reanimation,"

as if the poet believed the saint to have been buried in the said church.

Tric, it will be observed, is the same word as that on the stone, only they are in different moods.

Cyngen was probably the same with the son of Cadell, who would thus be a contemporary of Cadvan, for he flourished between 500 and 542. He succeeded his father in the Principality of Powys, and is distinguished for the patronage which he afforded to the saints, and for the liberal endowments which he gave to the Church. ("Welsh Saints," p. 161.) It was he who, no doubt, gave Tywyn, being within his dominions, to God and St. Cadvan, and thus old associations, and admiration of his friend's virtues would naturally induce the prince to desire that, "when he died, he should be buried in the sepulchre wherein the man of God was buried, and to have his bones laid beside his bones," a wish which seems to have been duly accomplished.

JOHN WILLIAMS ab Ithel.

Llanymowddwy.

DRUIDIC STONES.

No. II.

WE now proceed to enumerate some of the stones which, though forming no part of the circle, had still their use in druidic times.

THE STONES OF GWYDDON GANHEBON.

These are spoken of in the "Triads of memorial and record, and the information of remarkable men or things,

which have been in the Island of Britain; and of the events which befel the race of the Cymry, from the age of ages," printed in the *Myvyrian Archaeology*, vol. ii. A note annexed to the copy from which a transcript was made for that work states, moreover, that the said Triads were taken from the Books of Caradoc of Nantgarvan and Ievan Brechva, both of whom lived about the middle of the twelfth century, by Thomas Jones, 1601:—"The three chief master works of the Isle of Britain: the ship of Nevydd Nav Neivion, which carried in it a male and a female of all living, when the lake of waters burst forth; the drawing of the avanc to land out of the lake, by the branching oxen of Hu Gadarn, so that the lake burst no more; and the stones of *Gwyddon Ganhebon*, on which were read the arts and sciences of the world.—(*Triad 97.*)

Great antiquity was assigned by the Bards to these stones, as may be inferred from two points in the triadic history of Gwyddon Ganhebon. First, he is represented as living prior to Hu Gadarn, who was present at the deluge (*Triad 92*); secondly, as being "the first man in the world who composed poetry," (*Ibid.*), and as having engraved on his stones "the arts and sciences of the world," and not merely of the race of the Cymry, which is the ordinary language of the Triads. It is to be observed, however, that an older date still is attributed to wood engraving. Our readers will recollect that its origin was briefly touched upon in No. I., in connexion with the name of Einigan Gawr; we may illustrate the matter further with the following extract from an old catechetical document cited by Taliesin ab Iolo, in his Essay on Coelbren y Beirdd, p. 38:—

Q. "I would fain know upon what and how were letters first formed?"

A. "They were first made on sticks; the wood was hewn into four squares, and on each side small notches were cut in the form of letters. Subsequently upon a *slate*, the letters being engraved thereon with a steel style or a flint; and where it was done on wood, the same was

called Coelbren, and the rows of letters Coelbrai; whilst the inscribed stone was designated *Coelvain*."

MAEN CETTI.

This is also mentioned in the Triads, as follows:—"The three mighty labours of the Isle of Britain: lifting *Maen* (or the stone of) *Cetti*; building the work of Emrys; and piling up the mount of Cyvrangon."—(*Triad* 88.) Hence, no doubt, arose the proverb, "Mal gwaith Maen Cetti," (like the labour of the stone of Cetti). The following notice of a *Maen Cetti* occurs in the *Iolo MSS.*, p. 473:—"Maen Cetti, on Cevn-y-bryn, in Gower, was, says ancient tradition, adored by the pagans; but Saint David split it with a sword, in proof that it was not sacred; and he commanded a well to spring from under it, which flowed accordingly. After this event, those who previously were infidels became converted to the Christian faith. There is a church in the vicinity, called Llanddewi, where it is said that Saint David was the rector, before he became consecrated a bishop; and it is the oldest church in Gower."

It would seem that this is identical with that pile of which we thus read in Camden's *Britannia*:—"They (the stones) are to be seen upon a jutting at the north-west of Kevyn Bryn, the most noted hill in Gower. Their fashion and posture is this: there is a vast unwrought stone, probably about twenty tons in weight, supported by six or seven others that are not above four feet high, and these are set in a circle, some on end, and some edgewise or sidelong, to bear the great one up. The great one is much diminished of what it has been in bulk, as having five tons, or more, by report, broken off it to make mill-stones: so that I guess the stone originally to have been between twenty-five and thirty tons in weight. The common people call it Arthur's Stone. Under it is a well which, as the neighbours tell me, has a flux and reflux with the sea."—(*Gibson's Camden*.)

MAEN GOBAITH,

or the Guide Stone, was one of those stones which, accor-

ding to the Welsh Laws, could neither be removed or destroyed under pain of death. (*See* No. I., p. 5.) This stone was intended as a guide to travellers over mountains and desolate tracts of land, in the absence of well-formed roads. It is supposed also to be the same with the *Post* or *Maen y Brenhin* (the king's post, or stone), on which were affixed public notices or proclamations. Thus we read in the Laws of Dyvnwal Moelmud:—"Three persons that ought not to be punished: one born dumb and deaf; a child before he can reason; and a natural born idiot: thus it is said, no punishment falls upon the idiot, but there shall be a warning of the country in writing on the *king's posts*, or *stone pillars*, as a sufficient warning for every body to avoid the idiot, and the dumb and deaf born; and that they be put under their marks by horn and cry of country, and border co-country. Therefore it is said, the idiot goes upon the post."—(*Myv. Arch.* v. iii., p. 287.)

"Three persons who should be debarred the use of arms: a captive; a boy under fourteen years of age; and an idiot proclaimed on the *posts of country and lord*."—(*Ibid.*, p. 301.)

"The three proclaimed odious characters of a nation: he who kills his fellow countryman; a thief; and a deceiver. They are so called because it is just that the avenger of the nation should proclaim them by horn of country in court, and place of worship, and in every orderly crowd, and on the *posts of the king's idiots*."—(*Ibid.*, p. 305.)

Perhaps the following notice of a "*Gobaith*" may somewhat assist such as are conversant with the topographical and political history of our ancestors in their search for the stone under consideration:—"Three things which may not be done without permission of the lord and his court: there ought to be no building on a *gobaith*, no ploughing on a *gobaith*, and no clearing of woodland on a *gobaith*, for the country and nation in common own every wild and *gobaith*; and it is not right to give any one a distinctive claim to much or little of

such lands.”—(*Dynwal's Triads*, apud *Myv. Arch.*, v. iii., p. 301.)

MAEN TERVYN.

This was the boundary stone, the removal of which, like that of the preceding, was punishable with death. (No. I., p. 5.) In reference to it another Triad remarks:—“It is ordered and established, for the purpose of preventing the uncertainty of a claim, that the Bards shall keep an orderly record of pedigrees, nobility, and inheritances. For the same purpose also is the memorial of the back-fire stones, the *maen tervyn*, and the horse-block, and he that removes them offers an insult to the court and the judges.”—(*Myv. Arch.*, v. iii., p. 301.)

These passages will forcibly remind our readers of the penalty annexed to a similar offence in the law of Moses:—“*Cursed* be he that removeth his neighbour's land-mark; and all the people shall say Amen.”—(*Deut. Ch. xxxii.*)

Whenever we hear of ancestral domains terminating here and there at some particular stones of notoriety, as is frequently the case, we may fairly presume that such stones are some of the old *Meini Tervyn* of the Welsh Laws.

MAEN PENTAN,

or *pentanvaen* (the back-fire stone), stands, as we have seen above, equally with the *maen tervyn*, as a memorial of hereditary estates. It is further mentioned as such in the following Triad:—“Three things preserve the memorial of land and its site, and stand as testimonies in regard thereto: *pentanvaen*, kiln-stones, and a horse-block; because they bear the mark of the nation. And whoever will remove them without the permission of the lord of the property, shall be pronounced guilty of theft by the judgment of court and law; inasmuch as they are strong witnesses, and whoever destroys a strong testimony is worthy of death.”—(*Myv. Arch.*, v. iii., p. 301.)

What this “mark of the nation,” *nod y genedyl*, is, I am unable to determine; it might be a certain inscrip-

tion, or perhaps nothing more is to be understood thereby than that the stones in question were objects of national cognizance.

MAEN ODYN.

In another Triad, (*Myv. Arch.* iii. 324,) instead of *Maen Odyn*, (kiln-stone,) we have the "site of an old kiln" mentioned as one of the three memorials of landed property. It is not very clear whether *maen odyn* refers to some one particular stone, or to any portion of the structure in general.

As the *odyn* seems to have constituted an important feature of ancient farms in Wales, is it not possible that some of those circular huts, which are so universally termed "cyttie" by archæologists, are remains of British kilns?

ESGYNVAEN,

or the horse-block, is alluded to in the "Mabinogion" as a mass of stone of no inconsiderable size and importance. The following note in reference to the subject is appended to the romance of the "Lady of the Fountain:"—"Ellis, in his notes to Way's 'Fabiliaux,' has the following remarks upon horse-blocks, which are mentioned in a vast number of the old romances:—'They were frequently placed on the roads, and in the forests, and were almost numberless in the towns. Many of them still remain in Paris, where they were used by the magistrates in order to mount their mules, on which they rode to the courts of justice. On these blocks, or on the tree which was generally planted near them, were usually suspended the shields of those knights who wished to challenge all comers to feats of arms. They were also sometimes used as a place of judgment and a rostrum, on which the barons took their seats when they determined the difference between their vassals, and from whence the public criers made proclamations to the people.'"

MAEN HIR.

This is considered to be very common in the country. There is nothing, however, in its name which would in-

dicate its original use, or the object for which it was raised, unless, indeed, we give the word *hir* the sense of longing, or regret, as being the root of *hiraeth*; in that case it might imply that the stone was a memorial of the dead. There is no doubt that, in some instances, it was used as a monument to point out the grave of a particular person. Thus an extract from an old document is inserted by Mr. Price, in his "*Hanes Cymru*," p. 35, to the following effect:—"The *Meini Hirion* of Maes-mawr. There is a spot on the mountain between Yale and Ystrad Alun, above Rhyd y Gyvartha, called the Great Plain, where occurred the battle between Meilyr ab ** and Beli ab Benlli Gawr, and where Beli was slain: and Meirion erected two stones, one at each end of the grave, which remained until within the last forty years. It was then that a wicked person, one Edward ab Sion ab Llywelyn of Yale, owner of the piece of land which had been enclosed out of the mountain where the grave and stones were, came and pulled up the stones, and placed them over the pipe of a lime-kiln. There, in consequence of the intense heat and great weight, they broke. Whereupon he burnt them into lime in the kiln, though they had been there for many hundred years; and a bad end happened unto him who had thus defaced the grave of the deceased soldier, about which the bard, in the 'Stanzas of the Graves,' sang this triplet:—

'Whose is the grave in the Great Plain?

Proud was his hand on the weapon of war—

It is the grave of Beli the son of Benlli Gawr!"

CARN OR CARNEDD.

This was a heap of stones piled upon a grave. There are numerous cairns in Wales, many of which still bear distinctive names, such as *Carn Vadryn* and *Carn Heudwll*. Allusion to them is made in the works of our earliest bards; for instance, Taliesin observes,—

"Ev gobryn carawg
Cymru *carneddau*."

"Carawg will purchase
Wales abounding with *carneddau*."

(*Myv. Arch.*, v. i., p. 40.)

It is said that, in druidic times, the cairn was a species of monument awarded only to persons of distinction. The following passage on the subject occurs in the Life of Gruffydd ab Cynan:—"Now the mountain, on which the battle was fought, is called by the people of the country the *carn* mountain, that is to say, the mountain of the *carneidd*; for in that place there is an immense *carneidd* of stones, under which was buried a *champion* in primitive ages of antiquity."—(*Myv. Arch.*, v. ii., 594.)

The cairn was of gradual growth, inasmuch as it was the custom for every passer by to fling an additional stone upon the common heap, out of reverence to the memory of the person who was interred underneath.

We are told however that, when the practice of burying in churchyards became general, the cairn was condemned as fit only for great criminals. Hence the expression, "*carn ar dy wyneb*;" (may a cairn be upon thy face,) when one wishes ill to another man. In this case travellers cast their stones out of detestation. Owing therefore to such a change of popular feeling in regard to the cairn, it would now be impossible, from its mere outward appearance, to conjecture the character of the persons whom it covers. Moreover, the size would vary not only according to the honour or disgrace with which the deceased was in his life time regarded, but also according to the situation of the grave itself, whether it was near a public road or not. It may be, however, that the position of the body, or form of the *cistvaen*, or some other interior arrangement, would prove a clue to the solution of this question. It is, therefore, very desirable that, in opening any of these *carneiddau*, we should mark every little circumstance, however trivial it may seem: by a comparison of these details, we may in the end be able to ascertain some great principle at the bottom of all.

JOHN WILLIAMS ab Ithel.

Llanymowddwy.

SOME REMARKS ON THE ARCHITECTURE OF THE CATHEDRAL CHURCH OF LLANDAFF.

THE following notice of one of the most interesting churches in Britain arose out of the visit paid to the cathedral by the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION, at their late Cardiff Meeting. The omission of some of the peculiarities of the fabric by other speakers led to some extemporary remarks, and these again to a fuller investigation of the building, which resulted, through the assistance and co-operation of Mr. Prichard,¹ the architect of the restoration, in the discovery of several features throwing much light upon the history of the cathedral. I have endeavoured to point out both the general architectural peculiarities of the building, many of which are singular, and some almost, if not quite, unique; and also to trace out, as far as circumstances allowed, the several changes which the church has undergone since its first foundation. At the same time this paper does not at all pretend to the dignity of a regular architectural history of the cathedral. Such a work would require a more minute examination of the building than I had the time—though I certainly did not lack the inclination—to bestow upon it; and would, besides, involve researches into documents and records for which I have had no opportunity. Since I was at Llandaff, I have had no access to any of the works in which information would most probably be found; and I was informed by the Dean that the archives of the cathedral—which, however, I should have had no time to examine, had it been otherwise—contain very little that bears upon the history of the fabric. Still, imperfect as so hasty a sketch must necessarily be, it may be accepted as *an essay towards* an architectural history of a church of which, as far as I am aware, no full or accurate ac-

¹ To the gratuitous kindness of this gentleman the author and the Association are indebted for the original drawings of the illustrations to the present paper.

count has ever been published; and, on this ground, though part of my work consists in the ungracious task of examining points on which I have the misfortune to differ from other observers, I would entreat indulgence to probably very many errors of my own.

But, in considering the undoubted merits of this church, which are very great, and the singularities, which are still greater, I must venture to remark that its excellent Dean has assigned it too high a rank, when, in his paper in the last number of the *Archæologia*, he unhesitatingly gives it the first place among the existing churches of Wales at once for size and beauty. Now, in the former point, Llandaff is far exceeded by St. David's; it is a simple matter of fact; and, though the latter must be always more or less a question of taste, yet I can hardly imagine any one familiar with the two buildings hesitating to give the palm to the same church—even though it has no single feature comparable to the west front of Llandaff—on account of its far juster proportions and really cathedral outline, and the gorgeous store of detail contained in its interior.

OUTLINE AND GROUND PLAN.—The outline and plan of Llandaff Cathedral is its most remarkable point. Its most marked peculiarity is the absence, in a church of so great a size, not only of a central tower, the usual crown of our great churches, but of transepts in any form. In this respect it is unique among the cathedrals of South Britain, and has but few parallels among churches of equal size, even when not designed as episcopal sees, as the present Cathedral of Manchester, Dorchester Abbey, Boston, and St. Michael's, Coventry. And even among these, the distinction of the several parts of the church is generally more strongly marked than at Llandaff, where there is no constructive difference whatever between nave and choir, the only perceptible external change in the main body of the fabric being between the choir and the presbytery, and that consisting only in the different arrangements of the clerestory. The plan and arrangement of the church is altogether singular; there can be no doubt but that the

constructive nave included both the true nave and the ritual choir, the only *architectural* mark of distinction being a slight change of detail, and that confined, as far as we can judge, to the interior. What would ordinarily be called the choir is really the presbytery. This is not very uncommon; the grand peculiarity is the absence of transepts, which usually divide either the nave from the choir,¹ as in most of our large churches, or else, as at Westminster, the choir from the presbytery; or again (where there are two pair of transepts) discharge both functions in the same building. Thus, from the extreme west to the east end of the presbytery, the only break of any importance—there not being so much as a porch—is that produced on one side by the position of the chapter-house, which, projecting from the south aisle of the presbytery, has very much the air of a transept, and we shall find that within, its arrangements are quite unique among English cathedrals. The general external appearance of the church, viewed especially from the east, can never have been really beautiful, though highly interesting from its unique character. The entire want of any central point to produce harmony and pyramidal effect, the long unbroken line of roof, running between the two low western towers, and the want of buttresses and general plainness of design, must have always produced a great appearance of heaviness and flatness. The absence of the central tower and transepts hinder all external cathedral effect from any point but the direct western view; the general notion suggested is that of a large parish church of extraordinary length, an idea strengthened by the large and beautiful Lady chapel, which, projecting, as it does, at a slightly lower elevation than the main body, has quite the appearance of a parochial chancel. Yet, viewing it as a parish church, we miss the predominant western tower, which is precluded by the only really cathedral feature of the exterior, the superb west front. In short, its

¹ With these we must reckon *architecturally* the churches where the ritual choir is beneath a central tower.

general appearance is a mixture of two altogether different types, neither of which is allowed to appear in any degree of perfection.

The architectural history presents, as might be expected from so strange an outline and ground plan, no small share of difficulties. When we find a church of cathedral dignity, of a size fully entitling it to a place among minsters of the second class, with Southwell, Romsey, and St. David's, and still more with its internal architectural composition quite corresponding to its size, but which yet exhibits in its exterior only a single cathedral feature—the natural conclusion is that a much smaller original design has been expanded into the present structure without any complete rebuilding. This was the case with the somewhat similar church of Dorchester in Oxfordshire. Here an originally small church, by enlargement in different directions, has swelled into a vast pile, but without acquiring, either within or without, any of the distinctive features of a large church. The like has been the case with Llandaff, though it has acquired far more of those distinctive features. That is, at Llandaff, the individual parts, the nave, choir, &c., are quite cathedral or abbatial in their character, though the general effect is not; at Dorchester even the parts taken singly exhibit only an exaggeration of the parochial type.¹

And, besides this, the church has been subjected to such a number of alterations following so closely upon one another that it is often almost impossible to ascertain their exact extent; and, moreover, additional difficulties are produced by the most important reparations having been so gradually carried on, as to allow of considerable changes of style during their continuance; some of them, too, have produced such strange and unaccountable patching; in a word, the whole character of

¹ At the present moment the resemblance between Llandaff and Dorchester in a distant view is, from an incidental cause, extremely striking. The towers rise pretty much the same height above the main building, and the small portion of roof raised at the east end produces a most singular effect in both cases.

the building, and of the changes which it has undergone, is so thoroughly anomalous, that to unravel its history is one of the hardest tasks that the architectural inquirer could have undertaken.

In arranging the history of the cathedral, we shall find, observing the caution given in the last paragraph, that its existing features may be referred to three main heads. I.—The original Romanesque fabric of Bishop Urban, the earliest building on the site of which any portion remains. II.—Large Early English additions, which prolonged the church to its present extent westward. III.—A systematic Decorated repair, remodelling the Norman portions left under No. II., and rebuilding nearly the whole of the external walls. Under this head I reckon the Lady chapel, though rather Early English than Decorated, because it has no connexion with the earlier Lancet work, while it can hardly be separated from Decorated repairs apparently carried on uninterruptedly from its completion. Finally, we have Jasper Tudor's Perpendicular tower; but this, as an incidental rebuilding of an individual feature, does not affect the general history of the building.

I.—THE ROMANESQUE CHURCH.

THE BRITISH CHURCH.—The first question that meets us is as to the destiny of the small British church which Bishop Urban, the original founder of the present structure, found standing in 1120. The Dean of Llandaff has expressed his opinion that he built his cathedral westward of it, leaving it to serve as a Lady chapel, and that the great Norman arch at the east end of the presbytery was made to open into it. If so, we have a fair chance of some part of its masonry still existing around and above that arch. But in the first place, it seems much more in accordance with the general proceedings of the Norman builders, even when they came into contact with structures of much greater pretensions than this primæval Cathedral of Llandaff, to suppose that they would entirely destroy so small a building, and carry

out their own designs without reference to it. Secondly, the existing arch appears far too large to have ever opened into so small a structure as the British Cathedral is said to have been; even if it could have been contained within its limits, it would most assuredly have violated all proportion. If, then, it did not lead into the British church retained as a Lady chapel, did it lead into an original Norman Lady chapel? or may not Bishop Urban's choir have occupied the site of the present Lady chapel, and consequently this arch have really been the chancel-arch of his edifice? This view was originally suggested to me by the eminent authority of Dr. Petrie, and, though involving some difficulties, seems probable on two grounds. First, a Lady chapel of the size and prominence which such an arch seems to imply, is by no means a common feature even in Norman churches of very great size, much less in such small fabrics as Bishop Urban's cathedral must, on any view, have been—one far too small to have required a Lady chapel at all as a distinct architectural feature. Secondly, one great arch of this size, embracing the whole width of the church, by no means resembles the ordinary approach to a Lady chapel of any date; we generally find the entrance made by a greater number of smaller arches. On the other hand, it has altogether the character and appearance of a chancel arch. On the whole, then, the probability seems to be in favour of the belief that Bishop Urban's choir, of which no trace remains, occupied the site of the present Lady chapel, and that the fragments of Early Norman work, retained in the present presbytery, are portions of his nave.

EXTENT OF THE NORMAN CHURCH.—The original Norman cathedral, then, must have been a structure of comparatively small size, though, as its remains attest, of a very considerable degree of ornament. Its extent, east and west, could probably not be ascertained without an examination of the foundations. It is almost unnecessary to state that the *late* Norman doorways in the present nave, which will come in for consideration hereafter,

throw no light on the extent of the *early* Norman church of Urban. No one can imagine that his building extended so far west; while it is almost as difficult to suppose that his nave was confined within the limits of the present presbytery.

Urban's church probably consisted only of a nave and choir, as we can hardly suppose that a tower or transepts existed eastward of the present presbytery; they would surely have left some signs. It had probably no aisles. Our evidence on this subject is derived from the appearance of the south wall of the presbytery—Urban's nave. Here we have, as every visitor to the cathedral must have observed, the remains of two Norman windows cut through by the present Decorated pier-arches. On the north there are two complete pier-arches, entirely obliterating all such traces. Fragments of a Norman string were, however, discovered during the restoration. On the south we have only one complete arch, with the head of a Norman window appearing above it, and the beginning of another, which cuts into another Norman window, and stops suddenly, leaving the western jamb of the latter quite perfect. It is clear, then, from this and from other reasons, that this Decorated arch never could have been intended to be completed, and it is difficult to understand why it was ever commenced. To the west of this is a solid wall, perforated only by a doorway, leading into a portion of the present south aisle, remarkable as the only part of the church covered with a vault.

TOWER PORCH.—But this is not all connected with this window; otherwise we should have only inferred from it that Urban's nave had no aisles, and remarked the strange and unaccountable freak of the Decorated architect in his treatment of his predecessor's window. A singular phenomenon remains behind. The vaulted bay just alluded to opens into the part of the aisle eastward of it by a rather low arch, of which more anon. Over this, on the east side, I remarked a seam in the masonry with a chamfer of ashlar, as of the southern jamb of some opening, which was not readily intelligible,

though I ought to mention that Mr. Prichard at once suggested that it was a squint to the window in question. On removing the masonry with which it was blocked, a long splay presented itself, which finally led to the outer shaft of the window imbedded in the wall, and revealing the original section. The first inference would be that the vaulted bay, whose existing features are Early English, or Transitional, was added to the Norman work, and the masonry splayed off to prevent the necessity of interfering with the window. But the ashlar of the splay is part of the same stones as the Norman shaft; consequently this building, however much disguised, is an integral portion of Urban's work. It has been vaulted, as I before said, in Early English, but its walls, at this point at least, must be essentially Norman. I conclude that, at the Early English repair, the greater part of this bay was internally cased with ashlar, as all the decorative features are evidently of a piece with the ashlar surface. A small extent of rubble in the north wall may be a bit of Urban's work peeping through. In the ground plan I have not marked Norman work, except in the north-eastern mass, as the only part where we can be quite certain of its existence. The core of the other walls is very probably of the same date, but we cannot be quite sure, and all the visible features are later.

If, then, we have here a further portion of Urban's building, what was this structure, so curiously, I may say, so awkwardly, attached to his nave? To decide this we are left to conjecture; but the most probable conjecture is that it was a tower, whose lowest story served as a porch.¹ And, if so, considering the general position of side doorways, we may make a good guess at the extent of Urban's nave, namely, that it extended one bay westward of this porch, *i.e.*, of the present arch into the pres-

¹ The bases of the jambs of a Norman doorway were found where a new Early English one now opens into the presbytery. They may have been original, or they may have been no earlier than the Early English or Transitional casing. I have not seen the fragments.

bytery. Whether such a tower was ever completed seems very doubtful. Yet a small circumstance occurs which at least seems to show that we have not the full height of the Norman masonry in the east wall of the vaulted bay. The ashlar of the splayed jamb terminates suddenly, as if the wall had been altered at that point. Either the Norman work was left unfinished at this point, or else whatever was above it has been rebuilt. In either case, we have not the full height of the building as first designed. But as the masonry above seemed part and parcel of that with which the opening was blocked, we must incline to the latter belief, and conclude that some upper part was destroyed,¹ and a small portion rebuilt, when the window was blocked, though of course it may only have been a small piece of wall, and not a completed tower. It is clear that this blocking took place when the Decorated arches were made; it joins with their masonry, and fragments of the shafts and moulded stones of the other side of the window, which could hardly have been available except when they were removed to make way for the pier-arch, were used up among the rubble with which the opening is blocked.²

If this was a tower, it is not improbable that its upper stages were, or were intended to be, of an irregular octagonal form, and that the splay we have been examining was part of one of the smaller sides. There is, indeed, no such appearance at the south-east corner, but at that point there was no reason for bringing the chamfer down so low, as was supplied by the window at the north-east.

We have thus made a fair guess at the general plan

¹ This later masonry cuts across the upper part of the window, as may be seen by ascending the staircase of the chapter-house.

² It is, however, an extraordinary fact that on the piece of wall thus brought to light were manifest signs of *whitewash*. A wall whitewashed at some time earlier than the fourteenth century is certainly repugnant to our ordinary notions of mediæval proceedings. Perhaps as the use of whitewash in Wales is now more extensive than elsewhere, it may also have been of earlier introduction. I have somewhere read of a Spanish church whitewashed about 1480.

of the first Norman Cathedral of Llandaff, a building which, small as it was, perhaps as much surpassed its British predecessor, as it is itself surpassed by the stately fabric into which successive ages have developed it. But still there remain one or two considerations with regard to some of its parts.

It is difficult to believe the aperture of whose opening an account has just been given, and the other Norman arch to the east of it, to have been anything else than original external windows. Yet it must not be concealed that there appears no way by which the former can ever have been glazed; not only is the usual groove not to be found, but there is no space left for it; all is splay. Still it is easier to believe that the windows were glazed, or otherwise filled up, in some unusual manner, than that they served any other purpose. It is almost impossible to imagine that Bishop Urban's nave had aisles divided from it by a wall perforated in this manner. *Choirs*, indeed, are occasionally surrounded by a wall, continuous, or nearly so, but even they do not present such appearances as these. At the same time, even this view would only be the greater of two not inconsiderable difficulties; for we shall soon find reason to believe that, if this was not its original condition, it is one to which it was actually brought by a subsequent alteration.

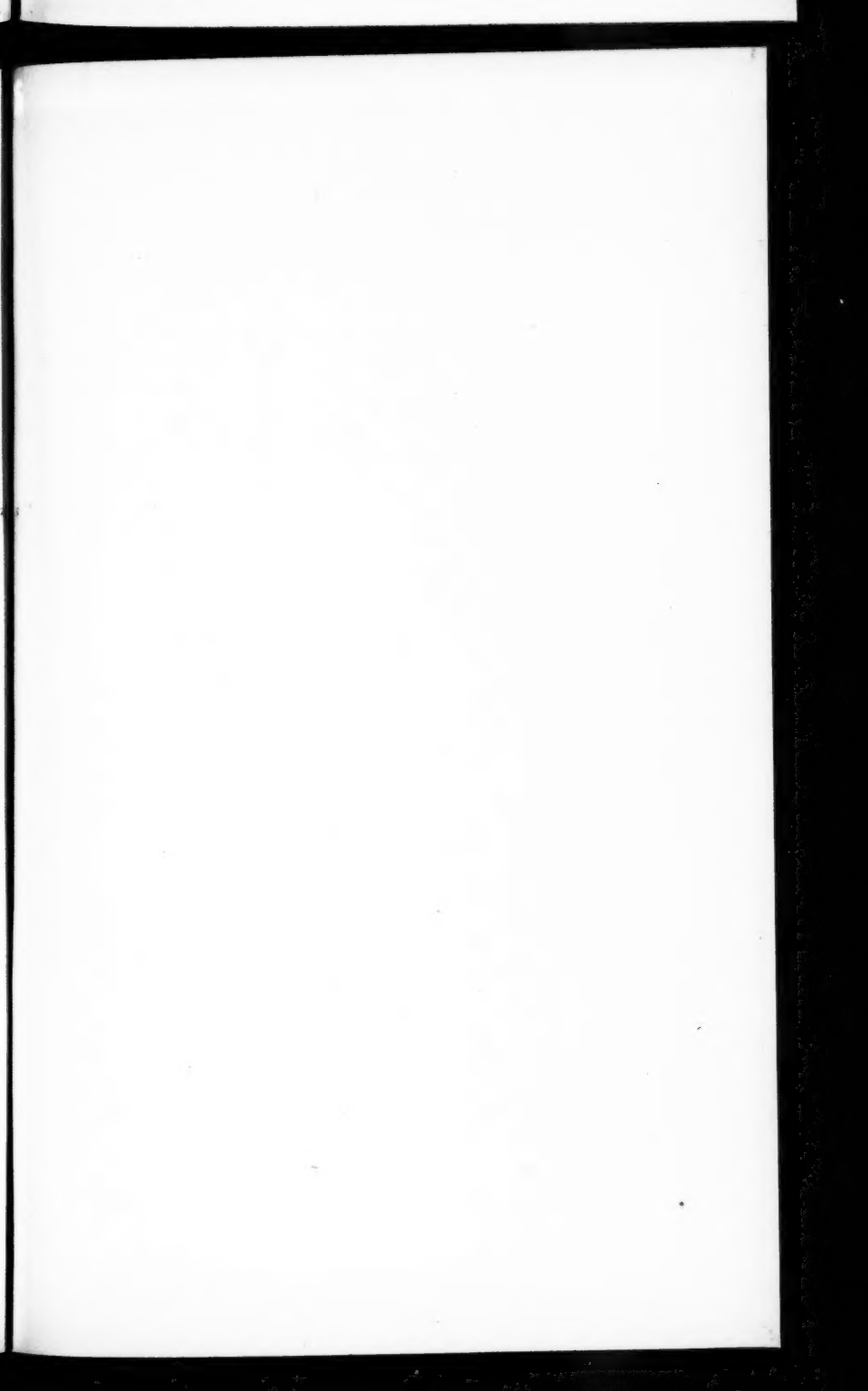
SUPPOSED CLERESTORY.—And there is another question, to which I should not myself have attached much importance, had it not been supported by the opinion of the Dean and Mr. Prichard. Both of them infer from the plate in Dugdale, supported by the circumstance of many fragments of shafts and other Norman fragments having been found imbedded in the walls, that there was an upper—a quasi-clerestorial—range of windows, if not a regular triforium and clerestory. The plate does certainly represent an upper range of round-headed windows; and though no one would, under ordinary circumstances, build anything on the authority of representations in which to represent pointed arches—especially if at all obtuse or four-centred—under the garb of round ones,

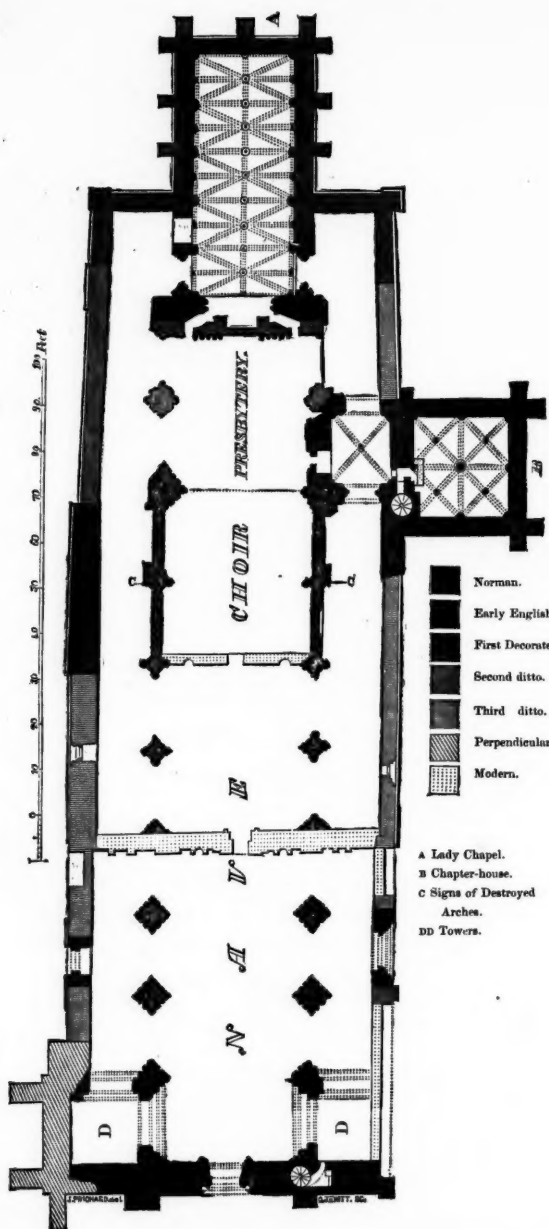
is almost the general rule, yet in the present case they do derive something like trustworthiness from having represented the lancet windows in the nave clerestory with tolerable accuracy.¹ Still I must confess that I should require some much more unsuspected witness to convince me of any point—especially one of so minute a character as this—against which there rested any important *à priori* objection. Now this view requires us to admit one of two things, both so unusual and anomalous that I can hardly believe either, unless it were supported by some direct and trustworthy evidence. If the openings in the south wall of Urban's nave were genuine windows—however glazed or otherwise closed—we then have two ranges of windows over each other in the sides of the aisleless Norman nave—a thing certainly not impossible, as it is common in transepts, but hardly to be credited without some stronger testimony than this. The other alternative—that is, if we conceive the apertures to have been *originally* blind windows into a quasi aisle²—is that of the ordinary double or triple elevation, with the pier-range assuming the form of such a series of fenestriform perforations looking into the aisle. Surely to accept either of these alternatives we require some stronger evidence than an old and inaccurate engraving. And one of these we must admit on the south side; on the north, as the traces of Norman windows do not appear, there *may* have been an aisle, with an ordinary pier-range. But one certainly would not expect Urban's church to have been thus lopsided, and as there is some Norman masonry in the north wall—which is proved by the fragments of the string discovered there—the Decorated arches must have been substituted for Norman ones under a Norman clerestory,³ a possible process, but one

¹ Yet the same plate adds a row of buttresses to the aisle of the presbytery, which one can hardly conceive having been destroyed.

² If this *was* the case, I should be half inclined to accept the upper range of windows, as otherwise Urban's nave would have had no direct lateral light at all.

³ Pier-arches cut through blank walls, as at Cuddesden, Oxon, and Iver, Bucks, are common enough, but I do not at this moment re-





not to be lightly imagined. Further, if there were such an upper range, the masonry of the walls must have been nearly or quite as high as at present, so that either the difference in height between the nave and the choir must have been much greater than was usual in Norman churches, or if we suppose Urban's choir to have been higher than the present Lady chapel—no very probable supposition—we should have an unusually enormous blank space over the chancel-arch.¹ And as for the fragments of Norman detail found in the walls, even on our view, the original west front, the original choir, the windows in the north wall, would furnish a very good supply of such.

II.—EARLY ENGLISH ADDITIONS.

DATE OF THE NAVE.—If then Bishop Urban's Cathedral was the small structure which there is every reason to suppose it to have been, the changes by which the church was brought to its present state could not have commenced very long after its completion. The enlargement of the building began while Romanesque architecture was still not quite extinct, and was concluded (for a time) in the earliest days of the pure Lancet style. The western part of the church, in which this style appears in its perfection, the Dean attributes to a date as early as 1180; while, in the article on "Cwmhir Abbey," in the fourth volume of the *Archæologia Cambrensis*, (p. 247,) the author seems inclined to place it still earlier, if indeed he does not conceive it to be the genuine work of Bishop Urban. But leaving this last view, which can be

member an instance of pier-arches thus substituted for earlier ones. There may, however, be such, as piers inserted under earlier arches certainly occur, as in the choir of St. Cross, and in Burton Latimer Church, Northamptonshire.

¹ I believe, if we came to examine, we should find that the very great blank space over Norman chancel arches of any width—I do not mean such apertures as those in Gower—is usually to be attributed to a subsequent increase of height, either actually, by raising the walls, as where a later clerestory has been added, or as far as internal effect is concerned, by the removal of the original flat Norman ceiling.

paralleled with nothing except the notion that Coutances Cathedral was built in the eleventh century, even the more reasonable date assigned by the Dean is hardly consistent with the facts of architectural history. No recorded building of so early a date as 1180 is anything like so advanced as these parts of Llandaff. The Dean refers to Canterbury choir; but that structure, commenced by a foreigner, William of Sens, is, not unnaturally, far more advanced than any contemporary building in England. And even this bears no resemblance to Llandaff; Canterbury is the most decided possible case of Transition or intermixture; its Corinthianizing columns, and ornaments half Romanesque, half Gothic, have not the slightest similarity to the clustered piers and pure Early English details of Llandaff. No English building of 1180, or even 1190, can rank higher than the Transition; many are still decidedly Romanesque, late, indeed, in character as well as date, but yet not Gothic, or even Transition, but still Romanesque. Our finest naves in that style, Peterborough and Ely, were actually in progress at the time that we are told that a pure Lancet structure was being executed at Llandaff. The earliest genuine Lancet work known is certainly to be found in the low eastern aisles at Winchester, commenced about 1202 by Bishop de Lucy. And even these are in advance of their age, as much later work is often not clear of Romanesque. The nave of Wells, completed in 1239,¹ is Early English, but by no means free from traces of the preceding style. And to come nearer home, and to an example less advanced than Wells, the choir and transepts of St. David's Cathedral, which appear to have been rebuilt after the fall of the tower in 1220,² though they agree in some points with the work at Llandaff, and have shafts of the very same keel form to

¹ Mr. Rees, in the article on "Cwmhir Abbey," antedates this nearly a century, assigning it to "Bishop Robert, who held the see from 1139 to 1166." Cwmhir itself may have been *founded* in 1143, but the arches he describes must be nearly a hundred years later.

² Some parts are as late as 1240.

which the Dean called attention, are yet decidedly far less advanced, and from the Romanesque details still employed in their capitals and arch mouldings, can only be considered as Transitional. And though nothing is more common than to find architectural forms in use at a period *later* than their ordinary date, as the work at St. David's just mentioned, yet to assign them to one *earlier* ought not to be done without most cogent demonstration. To suppose the former is only to suppose an old-fashioned taste in a particular architect, while the latter involves a revolution in the received ideas of the history of architecture. And though the fact that work of any particular kind in Wales is usually, from the length of time which innovations took to find their way into so remote a country, considerably later than similar work in England, would not apply in its full force to cathedral churches, still Llandaff is not exactly the place in which one would look for architectural developments so far outstripping those of all contemporary buildings.

We may then most probably attribute the Lancet work of the nave and choir, the west front and arcades, to a date somewhere about 1220, which seems to agree very well with its character, which exhibits the style when it has just worked itself free from Romanesque elements, and yet has not attained the same fulness and freedom which we see at Ely, or in St. Mary's at Haverfordwest.

EXTERNAL WALLS.—Our next question, then, is as to the two doorways, north and south of the nave, which would appear to point to operations going on at some period intermediate between the time of Bishop Urban and the date just fixed. These are quite late Norman; the southern one, indeed, contains no detail actually inconsistent with the purity of that style; but even a slight comparison of it with the early Norman work in the eastern parts will show that architecture had made no inconsiderable advance in the interval between the two. On the north side the case is yet far stronger; there we have in the label the genuine tooth-moulding

of the Early English, though certainly not in at all an advanced form. Yet a doorway containing such a feature must be called at least Transitional, and there seems no reason to doubt but that this doorway and its fellow are of the same date. Now we must remember how very long the use of the Romanesque doorway, not only with the round arch, but often with actual Norman detail, prevailed, especially in some districts,¹ even when in other respects the Early English was fully confirmed. Now I must confess that, from my experience of not a few similar examples, I should not think it altogether monstrous, if the evidence looked at all that way, to regard these doorways as actually part and parcel of the Lancet work. Still one would not suppose this without some cogent reason, and in the present case the evidence is at least doubtful. For the doorway, which is certainly part of the Lancet work, namely the portal in the west front, though it retains the round arch, has quite cast off all Romanesque detail. We may therefore fairly suppose these doorways to be a little earlier than that. Not that we need imagine any erection to have taken place in this part of the church after Bishop Urban, which was destroyed to make room for the Early English nave; all that we need suppose is, that the aisle walls were built before the arcades, and the stoppages which often took place, or even the mere slowness with which such great works were carried on, will allow us ample time to account for the slight advance of style between them.

In the eastern part of the church we have a small portion of work which is probably contemporary with these doorways; this is the vaulted bay leading to the chapter-house, already mentioned as being probably originally the base of a Norman tower. The work here, both in the vaulting-ribs and two of the capitals, (two

¹ Especially in Northamptonshire, a county several of whose localisms, characteristic, though, of course, not absolutely distinctive, have, somehow or other, found their way to Llandaff. May I refer to a paper in the *Ecclesiologist*, No. LXXXVI., p. 289, and to my "History of Architecture," p. 324?

being pure Early English,) retains a considerable Romanesque tinge, and is clearly earlier¹ than the Early English of the nave. One can hardly doubt but that it assumed this form with intention to be made the entrance to the chapter-house, though that building, as it now stands, probably followed the erection of the other Lancet work in the church.

ARCADES.—The external north and south walls having been thus erected sufficiently early to allow them to exhibit Romanesque architecture in its latest form, the west front and arcades were continued in the earliest form of pure Gothic. The character of the Early English work of the church is singularly good; besides its excellent proportions, it combines, in a most remarkable degree, a great lack of ornament, with not only the utmost excellence of detail, but a considerable effect of richness. This is probably owing to the finish of execution, which is most conspicuous, taking away all notion of rudeness, and to the presence of floriated capitals, which certainly impart a much greater character of enrichment than any other individual member. The internal treatment of the west end is especially excellent, and deserves the more attention, as the mean internal appearance of a western portal is often a marked blot upon churches of great magnificence.

ROOF OF NAVE.—It is a fact well worthy of notice that this part of the cathedral was manifestly intended to be covered by a flat ceiling, a feature more common in Romanesque and Early Gothic churches than is usually supposed. This is shown by the roof-shafts, which are

¹ On further inspection, I am less clear of this. The western arch of the vaulted bay is, in its masonry, clearly of a piece with the vaulting, while, in its architecture, it does not differ from that of the choir and nave. I must again remark that it is safer to attribute the Transitional work to an unusually late period than the pure Lancet to an unusually early one, and it is no great marvel to find contemporary work, even in the same building, widely differing in character, especially about this period. But this need not affect the doorways; that part of the aisle walls may well have been commenced before this bay was vaulted and cased.

continued up to the summit of the masonry, instead of being terminated much lower down, as they must have done, had vaulting of the ordinary kind been intended. And that these shafts were designed to carry a flat ceiling, and not an open or canted timber roof, or a barrel vault, appears from the internal view of the west end, where the ledge for the ceiling to rest upon is distinctly visible, and while the masonry below is of ashlar, that above, which would have been concealed by the ceiling is of rubble. This arrangement we cannot conceive co-existing with any other form of internal covering.

DIVISION OF NAVE AND CHOIR.—The part of the church now erected, namely, the constructive nave of eight bays, contains, as I mentioned before, both the true nave and the ritual choir. The limits of the two may readily be ascertained, especially as the old arrangements of the choir appear to have been retained after the changes of the last century. The stalls occupy the same position now as they did in Browne Willis' time, namely the two eastern bays of the constructive nave, which are distinguished by a solid screen between the pillars, which is contemporary with the arcades, as is shown by the stiling of the bases, and by the insertion of an Early English sepulchral niche in the western bay on the south side. The third arch from the east may well have been filled by the rood-loft, and the remaining five have remained as the real nave. This is distinguished from the ritual choir, not by any constructive feature, but by a change in the architectural detail, precisely as is the case in Westminster Abbey, where the same arrangement is followed. The piers in the ritual choir are of a different section from those in the nave, being composed of fewer members, and having recessed instead of projecting roof-shafts.¹ The width of the ritual choir from pier to pier

¹ Similarly there are, in the nave, shafts towards the aisle supporting no part of the arch, which are absent in the choir. We may perhaps infer that the nave aisles were designed for vaulting, and the choir aisles not, but this is not absolutely conclusive, as there are similar shafts in the choir aisles at St. David's, where no contemporary vaulting could have existed.

is thus made somewhat greater than in the real nave, probably to gain more room for the woodwork required for the former, without trenching more than was absolutely necessary upon the open central space.

The arrangements of the church were thus completed, as to the interior of the fabric, much as they still remain, the nave and choir being added to the west of Bishop Urban's work, (except probably one bay of the latter taken into the choir,) while his nave became a presbytery, and his choir a Lady chapel.

EASTERN TOWERS.—One very remarkable circumstance connected with this extension remains to be noticed, which, if my view be correct, shows that its designers contemplated a very different external outline of the cathedral from what at present exists. I allude to some singular appearances in the eastern bay of the aisle on each side of the ritual choir. This pair of arches are continued of the same height as the other members of the arcades, but a considerable portion of their height is blocked, and a much smaller arch, but of the same date, formed beneath. In the choir itself no reason appears for this deviation from the general design, but on entering the aisle the cause is conspicuous enough; the intent was, by strengthening the piers, to find abutment for a large arch thrown across each aisle from this point. The arches themselves do not exist, but their spring may be very clearly seen against the flat inner surface of the piers at the points marked A in the ground plan. Unfortunately no traces are visible against the aisle walls, as these have been rebuilt from the window-cill at a later period; and, as the arch died into the wall, nothing can be looked for in the way of bases of shafts. In fact there can be little doubt but that the arches were destroyed when the reconstruction of the walls took place.

But what was the end and object of these arches? I strongly incline to believe that they are the western arches of a pair of towers, the original Romanesque tower-porch, if such it really was, being destroyed or left unfinished, and its base converted into a passage to

the chapter-house. On the south side the eastern arch also is distinctly visible, a strong arch of construction thrown over the lower one leading into the vaulted bay. On the north side the springing of the eastern arch cannot be traced in the same manner as in the other places; but there is an extreme roughness of masonry at the point whence it would have risen, so that it may be merely that it has been more effectually destroyed than its fellows. The Early English design then embraced two steeples flanking the choir, while two larger ones flanked the west front. Regarding the choir as, what architecturally it is, a portion of the nave, and the presbytery as the architectural choir, the position of these towers would have been exactly similar to those at Exeter, except that the latter have the aisle between them and the main body of the church, while these at Llandaff must have risen out of the aisles. The difference, in fact, is just analogous to the different treatment of west fronts; the Llandaff arrangement answers to the common west front with towers terminating the aisles, while that of Exeter recalls the fronts of Rouen and Wells, where the towers are built beyond the line of the aisles.¹

The towers thus placed must have served very much to break up the flat and heavy outline of the church, and must have imparted a good deal of German character to it. But on any circumstances of shape, design, or finish, it is in vain to hazard conjectures; it is indeed very doubtful whether they were ever finished at all, and, if so, they were doomed to destruction in the course of the century after that in which they arose.²

¹ Not only recalls, but is actually the same, if it be true that the Exeter towers are the western ones of a Romanesque church which has been extended westward.

² It has been suggested to me that these arches were intended to lead, not into towers, but into short transepts. This is hardly possible; one might imagine transepts the full height of the choir and yet not projecting beyond the aisles, as at St. John's Church, Coventry, or again transepts no higher than the aisles, but projecting beyond them, as in very many parish churches. But here the arcade shows that

SOUTH AISLE OF PRESBYTERY.—To return to the aisles, there seems reason to believe that some alteration took place in the eastern part at some stage of this extensive repair, of which hardly any traces remain. It is by no means impossible but that aisles were added to the presbytery, as suggested above, but at present without disturbing the original Romanesque walls. The evidence on which this supposition rests is the fact that the eastern arch of the vaulted bay is clearly part of the Early English work, and as it must have opened into something, some building must have been added to its eastern face at this, or an earlier period. But no trace of it remains, and its outer walls must have been completely rebuilt afterwards, as the rubble wall of the aisle immediately adjoining has no connexion with the excellent ashlar from which the arch springs, and is divided from it by the widest fissure in the whole building.¹

CHAPTER-HOUSE.—Very soon after the completion of

they were not the full height of the choir, and the chapter-house that they did not project beyond the aisles; for in that case the south transept would have left some traces against its southern wall. But a transept which exceeds the aisle neither in ground plan nor in elevation is no transept at all; it is at best what is sometimes called a false transept. But even in this case, one cannot account for the arches between the choir and these bays being lower than the rest; if anything, one would naturally have expected them to be higher; whereas this means of providing a more massive pier by diminishing the span of the arch is just what we continually find in the case of engaged towers, as indeed we find in a smaller degree in the western tower of this very church.

¹ A point of some difficulty is to be found in the existence of a *pointed* arch, blocked, immediately above the western face of this arch, looking at first sight exactly like that of a window destroyed when the arch was made. A *round* arch would be intelligible enough, but it is hard to conceive any Pointed work being destroyed to make way for this, which itself is not clear of Romanesque. The arch does not go through the wall, and has no splay; from this latter circumstance Mr. Prichard inclines to the belief—which, curious as it is, is by far the lesser crux of the two—that it was merely an arch of construction. If so, its insertion over the excellent piece of masonry below looks as if it had some greater weight to support than at present, and as if its designers had found, and perhaps even intended to preserve, Bishop Urban's tower complete.

the nave and choir, the chapter-house must have been added; its architecture may be considered a little more advanced, as its lancet windows have foliated heads. This chapter-house is, among English cathedrals at least, absolutely unique. There are two normal forms, the earliest and latest being simple oblong rooms, while the intermediate period produced the polygonal form, which, with the two exceptions of York and Southwell, is vaulted from a central pillar. But at Llandaff we have a square building with a central pillar; the effect is not pleasing, being that of a square playing at a polygon, just as the sexpartite vaulting over the eastern bay of the choir of St. Cross, and of the south aisle of Dorchester, give their flat east ends the appearance of playing at apses; but, viewed historically, there can be little doubt but that we have here not a confusion of the two types, but a genuine example of transition between them. The architect evidently preferred a vault of a greater number of bays to the heaviness of one vast square bay over the whole apartment, or even to two oblong bays. He designed his roof of four bays, which consequently required a central pillar to support it; it is exactly the same arrangement as in the great staircase at Christ Church, though that, perhaps from its greater size and different use, does not in the same way suggest the polygonal form.

III.—DECORATED REPAIRS.

THE LADY CHAPEL.—The whole interior of the church, from the west doorway to the chancel-arch, was thus brought to its present condition, saving the alterations effected by the Bath reformer of the last century. Of the external walls of the aisles we cannot speak with certainty, as hardly any trace of their original state remains, but the whole internal elevation remains unaltered, with the important exception just made. But all this time Bishop Urban's church existed to the east of the splendid fabric which had supplanted it, its nave serving as a presbytery, and its choir as a Lady chapel. The next great work was the rebuilding of the latter part

of the church in a more stately form, to which we owe the present very beautiful specimen of early Geometrical architecture, whose character agrees very well with the supposition that Bishop de Bruce was its founder. We thus have architectural works going on in this cathedral almost uninterruptedly through the whole of the thirteenth century; and we consequently find an excellent study of the Early English style, as traced, in a series of pure though plain examples, from its first development out of Romanesque, as seen in the passage to the chapter-house, to its gradual sinking into Decorated, as exhibited in the chapel we are now considering. The details are mostly quite Early English, with well-cut mouldings and Purbeck shafts, but the bosses of the roof have more of a Decorated character, and the tall and delicate windows exhibit tracery in its earliest form.

I have already remarked that this chapel has, in a general view of the cathedral, very much the effect of a parochial chancel; as such, it might claim a high rank. It is, externally, of course with the exception of the west front, decidedly the most pleasing portion of the church, as its fine alternation of windows and buttresses presents a striking contrast to the unmitigated flatness of the other parts of the building. It was a complete erection from the ground, and retains no trace of Romanesque work, except the grand arch opening into it from the presbytery, which shows that the wall between Urban's nave and choir was preserved intact, while the latter was completely destroyed to make room for the present chapel. It has also been subjected to no alteration in any subsequent style.

AISLES.—Immediately on the completion of the Lady chapel appears to have commenced that extensive repair which has brought the presbytery to its present form, and reconstructed the aisles throughout the church. This appears to have been done from one uniform design, commencing eastward, but so slowly carried out as to present great changes of detail in different parts. We shall see that some parts of the aisles were now built from the

ground, while some contain portions of earlier work; but throughout it practically amounts to an entire reconstruction, as no architectural feature of the earlier building has been allowed to remain, except the two Romanesque doorways in the nave aisles. The general appearance is that of complete Decorated aisles; only, as the lower part of the walls is in some parts original, we may conclude that in the great flatness and want of buttresses which disfigures all this part of the cathedral, the Decorated architect did but reproduce the errors of his predecessor. Internally, as I before said, we owe to this reconstruction of the aisle walls their absence of any testimony as to the appearances which I have supposed to indicate the bases of towers. If these were ever completed, they must have been destroyed at this time.

AISLES OF PRESBYTERY.—The reparation which we are at present considering began at the extreme east end of the aisles, and followed so immediately on the completion of the Lady chapel that its earliest portions are actually part and parcel of the same work. The east wall of the aisles is continued from that of the chapel, the buttresses at the south and north-east angles are of similar design, and the same Early English string runs along the east end of both aisles, and, on the south side at least, under the most eastward of its windows.¹ The extent of this first portion of the Decorated work is probably marked on the north side by a singular break in the wall, like an enormously wide pilaster sloping backwards and dying into the wall. As this is in a line with the piers of Bishop Urban's chancel arch, we may probably conclude, though the wall there does not appear to afford any evidence, that it extended to the same point of the south aisle also, taking in one bay, namely that attached to the two western bays of the Lady chapel.

The details of this first portion are by no means clear

¹ The string here is modern, but a restoration of the original one; to the north there is at present a *Decorated* string, but I believe conjectural, the old one not having been preserved. I feel sure that an Early English one would have been the true restoration.

of Early English; besides the strings, we have Early English corbels in the corners of the north aisle; and the window-jambs, though under Decorated labels, belong rather to the earlier style. In the south aisle they have a shaft with a broach above the abacus, in the north a continuous roll with a shaft, but no capital. The arches into the Lady chapel on each side partake also of the same mixed character; the bases are Early English, the floriated capitals certainly so, if clear of all Norman traces, while the abaci are Decorated.

The next portion embraces the two bays forming the north aisle of the presbytery; here the architecture is decidedly Decorated; the two window-jambs are merely moulded without shafts. I should mention that all the Decorated windows I have mentioned thus far, with the exception of those in the east ends of the aisles, which have had Perpendicular tracery inserted, are reconstructions; round-headed ones having been thrust into the old jambs; the tracery is well selected and well executed, being just of the point we have arrived at, the later æra of the Geometrical form.

In the south aisle we have no work of this portion, probably because of the building added to the vaulted bay being still preserved. The only window here is later.

PRESBYTERY.—But contemporary with these two bays, we have a still more important change, no other than the transformation of Urban's Romanesque nave, which up to this point must have remained, internally at least, without any alteration of importance, into the present Decorated Presbytery. The existing arches were now cut through the Norman walls. On the north side, as we have already stated, this was effectually done, two arches being completely formed, and no trace of the older work, beyond the portion of a string already mentioned, allowed to remain. On the south side we find the extraordinary appearances which have been already described.

When this was done, we may undoubtingly say that

the golden age of architecture, as far as Llandaff is concerned, was now passed. The comparison between the Early English and Decorated parts is, as is so often the case when those two styles are brought into close juxtaposition, extremely painful. I am not clear that the section of the piers is not an imitation of the older one, but the beauty of proportion is lost, and the poor moulded capitals at once strike the eye by their inferiority to the beautiful foliage of the earlier portions; one wonders that some of the approximations—distant indeed—which the Decorated style could supply to the consummate loveliness of its predecessor, such as we see in Bishop Gower's work at St. David's, were not called in to avoid so humiliating a contrast. Still the general effect of the presbytery, though spoiled by its contiguity to such a rival, is by no means to be despised.

AISLES OF CHOIR AND NAVE.—The third period of the Decorated repair brought with it the remodelling of the aisles of the Early English choir and nave in harmony with the recently erected aisles of the presbytery. Throughout the greater portion of their extent the walls were, as has been already hinted, rebuilt from the ground; but there are the following exceptions: First, The doorways in the nave. Secondly, A small piece of masonry continued from that of the vaulted bay in the south-east angle of the south choir aisle; we have here the basement of the south-east tower; the wall being naturally somewhat thicker. But the wall, except a very small portion immediately adjoining the arch into the vaulted bay, has been rebuilt at least from the cill. Thirdly, On the north side the two eastern bays were probably only rebuilt from the cill, as there is a break in the masonry just east of the small north door, and a marked difference in the basement. I may remark that this north wall, thus built at three or four different periods, presents much irregularity in its direction; at the point of junction between the choir and presbytery it is especially remarkable.

Something was also effected about this time in the

south aisle of the presbytery, as is proved by the existing window, which has beneath it a Decorated string. But it is not clear whether the whole wall was built at the first repair, and this window only inserted in it, or whether the western part of the wall was built now. At all events the present wall, as the great seam shows, belongs to some period of the Decorated repair.

With the exception of this window, all the others of this date are uniform; the jambs have octagonal shafts and capitals, and the tracery consists of the monotonous Reticulated form under ogee heads. These are a localism of Northamptonshire, and we find a third assimilation, whether they be accidental or otherwise, to the architecture of the same distant county, in the single exception, a broad window with a flat head. Such windows are common enough in clerestories and low aisles, where it is often necessary to have a certain amount of width inconsistent with the use of a pointed arch: but they are not usual, because not often necessary, in large churches, and this particular instance looks like a mere freak.

PERPENDICULAR.—THE NORTH-WEST TOWER.—These changes brought the whole church, within and without, in all its most important particulars, to its present condition, or at least to its condition previous the exploits of Mr. Wood. All the peculiarities in plan and outline, which render it so remarkable, had now been brought to perfection. The Perpendicular period, though introducing one of the most beautiful individual features of the building, was not marked by any alteration at all affecting its general character and proportion. Besides the insignificant insertion of tracery in the eastern windows of the aisles, all that remains, all probably that ever existed, of Perpendicular architecture in Llandaff Cathedral is the very fine north-west tower. This however was not built from the ground, as in the lower part, both inside and out, considerable traces of its Early English predecessor exist; enough indeed to show that the two original western towers were not perfectly identical in design. This tower,

from the stone lattice-work of the belfry-windows, and the open parapet, since destroyed, seems, like its neighbour at Cardiff, to be built on the model of those on the opposite coast of Somerset, though neither of them present the Somersetshire type in at all its richest and most perfect form. A comparison—though perhaps rather an unfair one, as the Llandaff steeple is by far the better in its own kind—might well be instituted between the two, as showing the difference in the proportions, both of the whole structure and of its several stages, which is naturally found between a tower standing disengaged, and one forming part of a façade.

I have now traced the history of the cathedral, as far as my opportunities have enabled me, throughout the period of mediæval architecture. To chronicle the decline and fall of Llandaff, after the elaborate statement of the Dean, is altogether superfluous, and any extensive criticism on its present happy restoration would be alien to the purpose of an archæological publication. There is no fear of the unnecessary destruction of a single stone of ancient work, and the minuter details of the comparatively small portion of original design would seem to belong to the scope of another, though kindred, pursuit.

EDWARD A. FREEMAN.

SIR HUGH MYDDELTON.

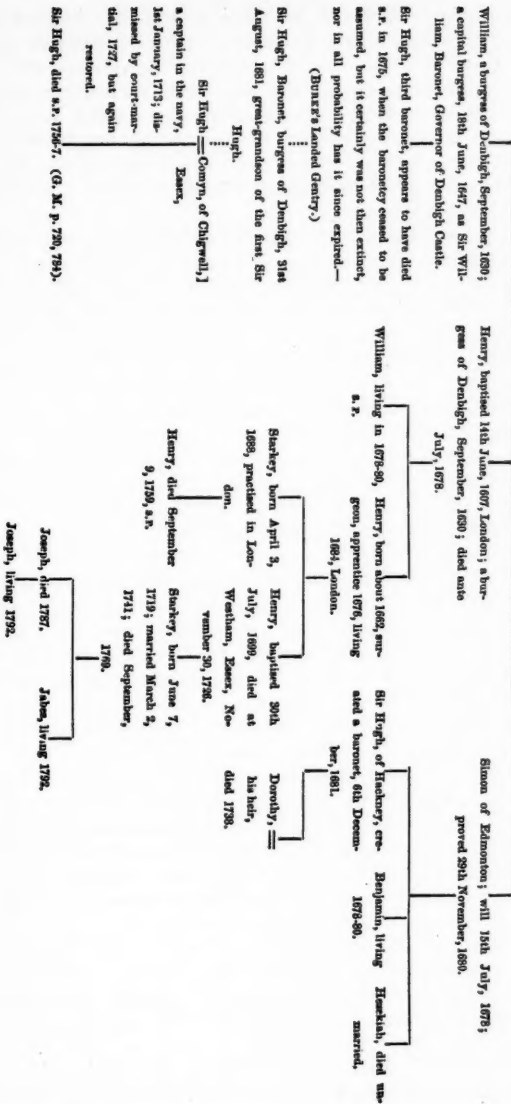
THE following pedigree is derived from the *Gentleman's Magazine* for the year 1792; the notices connected with Denbigh are from some extracts (as made by a friend) from the corporation records, and prove the existence, in August, 1681, of a baronet Sir Hugh, hitherto, I believe, unrecorded in print:—

HUGH MYDDELTON

on the 20th September, 1597, signed the bye-laws made under Elizabeth's charter, which he appears to have been instrumental in obtaining; he was first alderman under that charter. On the back of the same paper is another autograph, some writing commencing with "Tafod aur yngenau dedwydd," followed by

SIR HUGH MYDDELTON.

SIR HUGH MYDDELTON.



some expressions of regret at parting with his brethren, the citizens of Denbigh, whom he seems to have specially visited on this occasion. On the 5th September, 1616, is recorded the presentation of Hugh's cup; the cup bears his name, arms, and motto, "Omnia ex Deo." He continued a capital burgess till his death, in 1631, Hugh Lloyd of Foxhall having been elected a capital burgess in his place on the 31st of December. He was made a Baronet of Ruthin 22nd October, 1622; his will was proved 21st December, 1631.

Collins did not know "whether the captain was son, grandson, or nephew, of the *last* Sir Hugh." Almon, in 1769, makes the captain to have been of the Hackney baronetcy, and with Heylin (edit. 1773), makes that title not extinct, but the Ruthin and Chirk title to have been extinct. "Pennant's Tour," 1781, has—"The last baronet of this branch (Ruthin) died a few years ago."

Now, this is to be observed that the Sir Hugh who was made burgess in August, 1681, could not have been of the Hackney branch, upon any supposition. An entry of the *grandson* having been made a burgess would probably have proved whether the former was son of the third baronet, as I have above conjectured, or of William. No Sir Hugh of the Chirk baronetcy (created 1660) ever existed.

Simon left a charge on some of his New River shares of £100 a-year to his deceased brother Henry and heirs, and £20 legacy to each of his nephews William and Henry; and, from the descendants of 1792 knowing nothing of this £100 a-year, it has been conjectured that William did not die s.p., but that *his* heirs inherited it, and the baronetcy.

As the grandson William was not called a baronet in the 1678-80 will, and if there was a third baronet Sir Hugh, who died in 1675, it is clear that the great-grandson of 1681 could not have been the son of William. Again, as William was not the baronet in 1678-80, and if the great-grandson Sir Hugh was not, then it is improbable that whoever was, should, as well as William, have died between 1678-80, and August 1681—the only way of making the great-grandson to have been William's son.

It therefore is probable that there *was* a Sir Hugh, third baronet, who did *not* die s.p., that the great-grandson was his son, and, judging from dates, that the captain was the fifth Baronet of Ruthin, and that Joseph, of 1792, might have claimed the title.

The Goldsmith's Company, to whom Sir Hugh left a New River share, for the benefit of poor members bearing his name,

of his kindred, or country, probably possess information regarding his descendants; and the transfer books of the New River Company would probably show in whose hands the shares charged with the £100 have passed from time to time. The tradition of a large sum of money at the Bank, lately revived in a Welsh Guide Book, is probably an idle tale; but I was told, in 1844-5, that the Denbigh Register had been searched by some parties interested in the above questions.

On the 1st May, 1617, Sir Thomas Myddelton, senior, Knight, Alderman, and late Lord Mayor of London, and Lord of Chirk Castle, was elected a burgess, and on the 18th January, 1633, a capital burgess.

At Michaelmas, 1645, the aldermen and bailiffs of the year were continued a second year, by reason of the seige before the castle. In 1672 is entered a resolution to remove the lead from the Burgess Tower, for the repair of Whitchurch and St. Hilary's Chapel. Governor and Alderman Twyselden, and his associates of the Parliament party, attempted to reform the abuses of the corporation monies.

This, the second volume of the Transactions of the Corporation, contains a list of subscribers to a fund for maintaining the contest in Parliament with the burgesses of Ruthin, whose right to participate in returning a member was disputed towards the end of the seventeenth century, but without success.

At the commencement of the eighteenth century, the corporation resisted the admission of a Cotton to the office of alderman, were defeated, and submitted to a judgment of the King's Bench.

Members of the following families of Denbighshire and the adjoining counties have been admitted, at different times, to the corporation:—Clough, including Sir Richard; Wynne, of Gwydir, of Melai, of Plas Newydd, of Twr, and Gof; Ffoulkes, Heaton, Mostyn, Pennant, Lloyd (several), Madocks, Salusbury (several), Cotton, Peake.

Sir John Trevor, Lister, and other names, appear occasionally in this volume.

On a late visit to Whitchurch, (see vol. i., 347, 348, note 2,) I found the brass of Sir Hugh Myddelton's father (the mother and family) to be quite safe. The Humphrey Lloyd memorial requires the care of some member of the family of Lloyd of Aston. The Salusbury monuments are worthy of the inspection of Lord Combermere, or Sir J. C. Salusbury. Other tablets exist to the families of Davies, Dryhurst, Heaton, and Shaw. The yard and its monuments were in a sad state of neglect; and it is surely to be regretted that this old church should never be used

for public worship; and this regret must the more be felt when, on leaving it, the new erection in the park first comes in view.

In the *Caernarvon and Denbigh Herald*, of September 1, 1849, appeared a letter, signed William Owen, Denbigh, with a translated copy of four letters from Henry Percy, dated Denbigh and Caernarvon, in 1401, published in "Minutes of the Privy Council," by Sir Harris Nicolas, with the latter's usual discriminating remarks on them; they are worthy of record in the *Archæologia Cambrensis*, where it is to be hoped some results of Mr. Owen's local information may appear.¹

ANGLO-CAMBRIAN.

THE FLEMINGS IN PEMBROKESHIRE.

THE following extracts from several old authors, in reference to the settlement of a colony of Flemings in the southern part of the county of Pembroke, during the reign of Henry I., A.D. 1107 or 1108, will be read with interest, as bearing upon the remarkable architecture of that part of the country. The quotations have been arranged according to the respective dates at which the authors themselves flourished. It will be remarked that the two first are from a historian who lived contemporaneously with the event which he records; and that the next is from the pen of one who was born but a few years after the event, at Manorbeer, a village in the very district originally colonized, and then inhabited by the Flemish settlers, and who was subsequently Archdeacon in the diocese of St. David's.

I.—William of Malmesbury. A.D. 1096–1143:—

"King Henry, who now reigns, a man of excellent talents, discovered a mode of counteracting their (the Welsh) designs: which was,

[¹ It appears from some notes sent to the Editors, that the third baronet, *Sir Hugh*, married at Croyden (see Register) Frances, the daughter of Thomas Morton of Whitehouse, on the 10th November, 1650,—that a son *Hugh* was born on the 6th April, 1653, and that a son (name not given) was buried June 22, 1655.

It is stated in Cunningham's "Hand-Book for London," that the £100 a-year ceased to be claimed about 1715.

The question arises, who was the last claimant?

The will of the third baronet, *Sir Hugh*, would probably prove whether he died s.p., or left male issue. s.p. appears in Nichol's "Collectanea," vol. ii., p. 294. s.p., 1675, is apparently added to the 1650 marriage in Croyden Register.—EDD. ARCH. CAMB.]

by stationing in their country the Flemings, to be a barrier to them, and constantly keep them within bounds."—(*Chronicle*, Book IV., chap. 1, p. 333. Ed. Bohn's *Antiquarian Library*.)

"The Welsh, perpetually rebelling, were subjugated by the king in repeated expeditions, who, relying on a prudent expedient to quell their tumults, transported thither all the Flemings then resident in England. For that country contained such numbers of these people, who, in the time of his father, had come over from national relationship to his mother, that, from their numbers, they appeared burdensome to the kingdom. In consequence, he settled them, with all their property and connexions, at Ross, a Welsh province, as in a common receptacle, both for the purpose of cleansing the kingdom, and representing the brutal temerity of the enemy."—(*Idem.*, Book V., p. 435.)

II.—Giraldus Cambrensis. Born A.D. 1146:—

"The inhabitants of this province derived their origin from Flanders: and were sent by King Henry the First to inhabit these districts: a people brave and robust, ever hostile to the Welsh: a people, I say, well versed in commerce and woollen manufactories: a people anxious to seek gain by sea or land, in defiance of fatigue and danger; a hardy race, equally fitted for the plough or the sword: a people brave and happy, if Wales (as it ought to have been) had been dear to its sovereign, and had not so frequently experienced the vindictive resentment and ill-treatment of its governors."—(*Itinerary*, Book XI., Vol. I., p. 189. "*De Haverfordiâ et Ros.*"—Edit. by Sir R. C. Hoare.)

III.—Kynddelw. Flourished A.D. 1160:—

"In 1144 we find Howel ab Owain and his brother Kynan leading an army into South Wales, *defeating the Flemings*, and taking Caermarthen Castle from the Normans. This feat is referred to by Kynddelw:—

About the Forts of Caermarthen
Were collected warlike men
And the hero of battle victorious."

—(*Stephens' Literature of the Kymry*, p. 46.)

IV.—Leland. Died 1552:—

"Richard, Tancerd, and the *Flemings* (Flandrenses) who had been sent into Wales, were troublesome to Caradoc, the Hermit. Caradoc died A.D. 1124, and was buried in St. David's Cathedral."—(*Itin.*, Tom. VIII., p. 72.)

V.—Holinshed. Died 1580:—

"A.D. 1107.—About this season a great part of Flanders being drowned by an enundation or breaking in of the sea, a great number of Flemings came into England, beseeching the king to have some void place assigned them, wherein they might inhabit. At the first they were appointed to the country lieng on the east part of the river Tweed, but within foure years after, they were removed into a corner by the sea-side in Wales, called Pembrokeshire, to the end they might

be a defense there to the English against the unquiet Welshmen. It sh^d appeare by some writers that this multitude of Flemings consisted not of such onelie as came over about that time by reason their countrie was overflowne by the sea (as ye have heard) but of other also that arrived here long before, even in the daies of William the Conquerour, through the friendship of the queene their countrie-woman, sithens w^h time their numbers so increased, that the realme of England was sore pestered with them; whereupon King Henrie devised to place them in Pembroke-shire, as well as to avoid them out of the other parts of England, as also by their helpe to tame the bold and presumptuous fierceness of the Welshmen, w^h thing in those parties they brought very well to passe; for after they were settled there, they valliantlie resisted their enimies, and made verie sharp warres upon them, some times with gaine, and some times with losse."—(Vol. II., p. 34.)

VI.—"The Welsh Chronicle."—Powel. Died 1598:—

"The yeare 1108, the rage of the sea did overflow and drowne a great part of the lowe countrie of Flanders, in such sort that the inhabitants were driven to seeke themselves other dwelling places, who came to King Henrie, and desired him to give them some void place to remaine in, who being verie liberall of that w^h was not his owne, gave them the land of Ros, in Dyvet or West Wales, where Pembroke, Tenby, and Haverford, are now built, and there they remaine to this daie, as may well be percieved by their speech and conditions, farre differing from the rest of the countrie."—(Page 163.)

VII.—Camden. Born 1551, died 1623:—

"Touching the Flemmings w^h flocked hither 400 yeares since, and by permission of the kings received a place in Wales to inhabit, it is not requisit to speak of them now, elsewhere I will treat of that matter."—(*Britannia*, p. 154.)

"This tract was inhabited by the Flemings out of the Low countries, who by the permission of King Henrie the First were planted heere, when the ocean by making breaches in the bankes had overwhelmed a great part of the said Low countries. These are distinctly knowen still from the Welsh, both by their speech and manners, and so neere joined they are in society of the same language with Englishmen, who come nighest of any nation to the low Dutch tongue, that this their little country is tearmed by the Britains, *Little England beyond Wales*." [Here follows the quotation from Giraldus.] . . . "whose work is here seen (as they are a people passing industrious), viz., *The Flemish High Way* reaching out a great length. The Welshmen have many a time banded all their forces in one, and to recover this countrie belonging sometimes unto their ancestors have violently set upon these Flemings and overrunne their lands, spoiling and wasting wherever they went, yet they most courageously have alwaies from time to time defended their estates, their name, and life."—(*Idem*., "Penbrockshire," p. 652.)

VIII.—George Owen's Description of Pembrokeshire in General. 1603:—

"I reade alsoe that about the fifth or VI^{to} yere of Kinge H. I. a greate parte of Lowe Countreys in Flaunders was suddinly overflowen by the sea and never afterwarde recovered whereby the Inhabitanes of that place were sent by the Earl of Flaunders to his Cozen Kinge H. to seeke habitacons, for that divers partes of England laye waste and wanted people, by reason that most of the Saxons were distroied by the Normans about the Conquest tyme. Whereupon Kinge H. I. placed them with theire wives and children in Comberlonde, neere Carlile, as Mr. Camden noteth, where they contynued for a space. But afterwarde Kinge H. wanteing people to supplie his garrisons w^{ch} he was forced to keepe in Wales, for that the people and princes of Wales made greate distructions of his people there dayelye, he thought better to send those Fleminges thither to gett theire lyveinges by contynuall fightinge with the Welshmen then to spend his owne men in that service, Wherefore the said Fleminges were sent thither to Gerald Stewarde of Penbrok, who gave them habitacons and dwellings in Rowse, and about Penbrok. and Tenby. and other places in the countrey adjoininge whoe were for the safegarde of themselves forced to begine to builde the Townes of Tenby, Penbrok and Haverfordwest, and to keepe themselves within garrisons for manye yeeres, enduringe continuall warres with the Welshmen. The said Gerald builded againe and reedified the Castle of Penbrok, w^{ch} Arnulph Mountgomerie begone at a place called Congarthvrychan, w^{ch} I thinke if those Fleminges and Saxons cold have pronounced or written the same truelye should rather be Y Gongolvychan and this appeth manifest by the situacon of the said Towne of Penbrok; which standeth in a little nooke of lande, stretchinge itselfe into Milford Havon, It seemeth that this Gerald did not bestowe anye greate chardge in strengtheninge and fortifieinge the saidd Castle in his tyme, neyther maye we Judge that the Castle and Towne of Penbrok were anye thinge more in force and strength as sethence we see it hath ben made by the Earles that succeeded, For we reade that Owen ap Cadwgan beinge in love with the saied Gerald's wief beinge his neere Cozen came suddainelye in the night from his fathers house with a fewe companie entred the Castle and Gerald convayeinge himselfe awaye through a privie, Owen ap Cadwgan tooke his wief and children and ledd them captyve to Powys."—(*Harl. MSS.*, No. 6250, folio 8.)

Such are the chief notices left us of the colonization of the hundreds of Ros and Castlemartin by the Flemings. Other historians have doubtless noticed the fact, though probably by none is a more detailed account given. The early Welsh Bards, in singing the exploits of their patrons, might also be expected to allude to the subject, for the animosity between the natives and the new comers appears to have been deep and implacable, and

their struggles for the mastery neither bloodless nor infrequent. The above quotations, however, are sufficient to establish the fact, and to determine its date. Mr. Fenton, in a note appended to his "History of Pembrokeshire," mentions a notice in the "Welsh Chronicle," to the effect that Henry II. strengthened the colony some fifty years after its first introduction; and Mr. Norris, in a very interesting work, entitled "Etchings of Tenby," adds that this reinforcement consisted of the "soldiers from the Low Countries, who had been employed against that monarch during his contest with Stephen." The following extract from Mr. Norris will form no bad conclusion to the present paper:—

"From certain peculiarities in their houses, as well as in all their more substantial edifices, it cannot be disputed but that the Flemings were almost exclusively employed as architects. This opinion receives some confirmation from the following circumstance:—On the banks of Coniston Lake, in Cumberland, are situated the remains of Coniston Hall, a family mansion belonging to the Le Flemings. This house, and many of the neighbouring farm houses and cottages, exactly resemble the most ancient buildings in Tenby and its vicinity. Conformity of style is chiefly remarkable in their chimneys, which are so substantially constructed as frequently to outlive every other part. The people by whom these edifices were erected, originally came over to the assistance of William the Conqueror, under their leader, Sir Michael le Fleming."

LETTERS FROM AND TO EDWARD LHWYD,

From a large Collection of them, nearly all originals, in the possession of W. W. E. WYNNE, Esq.

[MANY letters from the same collection from which these are taken were published in the *Cambrian Quarterly Magazine*, but in the letters as published in that work, several errors occur, to which we direct attention:—

Cambrian Quarterly Magazine, Vol. III., p. 372, Letter xii., the date should be *March 8, 1693*.

Ditto, Vol. IV., p. 246, Letter xvi., the date is omitted; it should be *Oxfrd. March 23d. 1693*; p. 247, last line of page, *y^e* should be *y^t*.

Ditto, Vol. V., p. 380, Letter xx., second line of the Letter, for *Canden* read *Camden*; last line of page, for *tho'* read *that*.]

Oxford, Nov. 29, 94.

Hon^d S^r

Your last obliging letter came to my hand at such a time that I thought unseasonable to trouble you with any Answer to it: nor did I think it proper to propose any further Queries

on the subject then in hand. I ought however to have returned you my thanks long ere this, and must therefore humbly beg your pardon for neglecting it. Camden is now wholly printed off, except y^e preface and Index, but will not be publish'd I suppose till next Term. I have made bold to send you Monmouthshire (Translat. & Addit.), with a copper plate to be added at y^e end of Wales; as also the two first Counties of my Task, all directed to Mr. John Lloyd of Ruthin. Those are y^e only Counties that have been sent me from London, so y^t I could not send you as I intended, North Wales: and indeed Monmouthshire of all y^e Counties in Wales affords y^e greatest variety of Roman Antiquities. But I can not pretend to have made any curious search into y^e monuments of any County. When it comes to your hands, which I suppose will be about a week or fortnight hence I should be very glad to be informed of what you think amisse as well as of your approbation of what you like. I have observ'd your directions in makeing mention of your name: but have taken y^e Liberty (Speaking of the Antiquities of Kaer hun) to mention your Brother; supposing it no Breach of modesty nor any sign of Flattery if we make honourable mention of y^e deceas'd. I am

(Hon^d S^r)

Y^r much obliged
& humble Servant,
Edw. Lhwyd.

To y^e hon^d Richard Mostyn Esq.
at Pen Bodw in
Flintshire.

Chester post.

Dear ffreind,

I have sent you some small requitance of your kindnesses; being a parcel of young trees and shrubs, some very choice, others pretty ordinary; wth a few flower seeds w^{ch} you may sow in borders, about your garden in such order as you shall judge fittest for Ornament. Those Books you have, can furnish you wth directions how to manage them. The Virginia Cedar is a plant lately come from y^t Country; & I am confident was never in Wales before. I must desire y^r usual trouble of furnishing us with your Mountain Plants; it will be the best time in y^e year, at y^e next return of the Carrier: You need not take y^e trouble of gathering soe much Mavyar Berwin, as you usually doe; a douzen or 15 roots will suffice; but pray trace y^e roots as far as you can; for soe much y^e likelier the y^l be to grow. I would desire not onely all the plants you sent last time;

but also a root or two of any thing you meet with in traicing some ril of water y^e comes through y^e rocks, pretty nigh y^e top of the highest mountain that's near you; especially such plants as you suspect not to grow in the plain.

Two or three small roots of Gwrddhling (if it grow near you) & some Corn y car would be very welcome.

Pray give my kind respects to Will. Jones; I suppose if he be at home; he'l goe up along wth you, if you tell him it is the request of his, &

Y^r unfeigned freind,

Edw. Lloyd.

I need not tell you how to pack up y^r plants; for the last were done as well as could be.

I have yet an other request to make to you, w^{ch} will perhaps at first seem ridiculous. I must therefore to procure y^r good opinion of it, explain my meaning in't. In y^e Royal Society at London they have a collections of ab^t 600 Eggs; being all they could procure frô most parts of the world to the end, that haveing such a collection before them, they might draw some usefull observations concerning y^e shape, size, colour &c. of eggs in general, for y^e improvement of real Knowledge. A sumptuous new Buylding w^{ch} we have here at Oxford calld the Chymistry; is exactly for such an other use as the Royal Society; but it being but lately founded; we are collecting all natural things we can from all parts to furnish it. By this time I suppose, you may guesse, that I desire you'd get some boys to bring you in all eggs y^y meet with when they are at work. I would desire but 2 eggs of a kinde. when you have 'm you must prick 'm at each end with a pin; and blow out y^e matter. When you send 'm, it should be in some pitifull litle basket with hay* or fine mosse betwixt each Shell. and you must write in y^r Letter; how y^e birds are called in Welch; ex. gr. the pale blew one is y^e egge of Aderyn y Dinflam; y^e large one wth blew spots, y^e egg of a Magpie &c. I would have except noe wild fowl; but y^e Rook, y^e Crow & Sparrow.

Our physick Gardener being from home, I could send you noe seeds; but I have sent you 2 or 3 flowers. pray be pleased to water all these plants evening and morning constantly for y^e first ensuing fortnight; and defend 'm from y^e heat and y^e sunne with plates, peices of broken pots, boards or any thing.

* Perhaps a little wool, feathers or flû'r Gwennidd would doe better.

Ffor Mr. David Lloyd at Blaen y Dhol in Meririonyds. to be left with a box; at Mrs. Katharin Lloyds in Ruthin.

LOCAL TRADITIONS, &c.

ANGLESEY.

At the time when the Parliamentarians invaded Anglesey, there was many a loyal heart within the little island. Among others who fought for the King at St. Mary's Field was a substantial yeoman of the name of Howell, who resided in Wern Llanddona. This hero, when he found that the loyalist party was routed, and had fled for refuge to Beaumaris Castle, retired stealthily to the beach of that town, under the Green, and having turned one boat on the top of another over himself, he fired from his hiding-place on the besiegers, who were on the Green, until his ammunition was all spent. He then crept from between the boats, and reached the Friars unobserved, where a servant was waiting for him with a horse, which he mounted, and rode towards home with all speed. However, by the time he was on a part of his own land, called "Mynydd y Wern," he was surrounded by a party of the Parliamentarians, who seemed determined to take him prisoner; seeing which he urged his horse over a precipice, and was killed on the spot, or, perhaps, injured greatly by the fall, and finished by the enemy at this very spot, under the brow of a rock called to this day "Craig Howell," or "Craig Owen." The horse and his rider were buried together, and over the grave a little mound of stones was raised, which, until within the memory of a late tenant of Wern, Mr. William Owen, was whitewashed occasionally by the descendants of the loyalist hero.

Another loyalist of the above period was Buckley of Brynddu, near Llanfechell, and one of the ancestors of the present W. B. Hughes, Esq., M.P. When he heard of the dethronement of King Charles, he swore he would not shave himself until the restoration of the monarchy, which oath he kept sacred, and for which cause he was called "Buckley y Farf." Such a zealous royalist was not to be despised; a party of armed men therefore came to Brynddu one day to arrest him, but the two servant girls, taking each a long axe in their hands, met them, in a menacing attitude, at the threshold, and so kept them at bay, until their master was safe through the back, and far on his way to his chosen hiding-place—a capacious cavern in Cremlyn Bay; and it is said that he spent most of his time there until the restoration. Moreover, it is currently reported that his provisions were carried to our hero regularly by some females from Llanfechell, by whom he had many illegitimate children while hiding himself in the said cave, and the Buckleys of Mynydd Mechell to this day are said to be the descendants of those illegitimate children.

A great many cruelties were practised by those men on the in-

nocent and peaceful inhabitants, without any grievous provocation; thus, for instance, a great-grandmother of Mr. Morris Williams, Plas Goronwy, Llanbedr Goch, of the name "Myvanwy," resided in a place called Plasbach, near the Marian, Llanddyfnan. Ten or twelve of the Parliamentarians came one day towards Plasbach, and having asked for some drink, she cheerfully gave them plenty of good milk, after drinking which one of them took his sword and cut her across her breast, and her blood and milk mixedly gushed forth. She was suckling a child at the time, which was left motherless through the wanton cruelty of those fiends. At that time, the lord of Plas Llanddyfnan was called Mr. Griffiths, if my information is correct, and he had an illegitimate son, who probably made himself rather prominent as a loyalist; however, he was overtaken, and cruelly murdered at a place called *Lon y Bwbach*, near Llanddyfnan, and probably by the same party as committed the bloody deed before mentioned at Plasbach. These dreadful atrocities filled the country people with superstitious awe, and many strange tales were told of the appearance of Griffiths' ghost about the narrow old road where he was massacred, hence the place is still called "*Lon y Bwbach*," or the "*Hobgoblin's Lane*."

There is a place near Dinsylwy, in the parish of Llanddona, called "*Nant Dihenyd*," and the traditions connected with the place is, that the Romans killed the Christians there, by putting them in barrels having long iron spikes through, and then rolled them over the precipice. There is a similar tradition connected with Cwm Cerwin, about Nant Nantlle, in Caernarvonshire.—(See *Caernarvon Herald* for July 24, 1847.)

Is there not reason to believe that the Romans and the heathen portion of the aborigines joined together to persecute the few Christians that were in the country about the time of Diocletian, &c.? And may not these last traditions have some reference to such an event?

O. J.

GEORGE OWEN'S MS. HISTORY OF THE COUNTY OF PEMBROKE.

THIS MS. is preserved in the British Museum, Harleian Collection, No. 6250, folio 12. The author calls it the First Book, and intimates his intention of compiling another; but the latter never appears to have been carried into effect, and it is supposed he died leaving his work in its incomplete state, which is much to be regretted, as this First Book contains so much that is valuable and interesting relating to the county.

The MS. is written in a beautiful, clear hand, and arranged very methodically in twenty-eight chapters, and, it appears, was concluded on the 18th of May, 1603.

Mr. Fenton, great-grandson of the author, besides the numerous extracts which he incorporated in his own "Tour in the County of Pembroke," subsequently printed in the *Cambrian Register* much additional matter from the same source, but in so doing he entirely omitted the 7th and 24th chapters, besides copies of several ancient deeds, &c., &c.

FROM G. OWEN'S MS., BRITISH MUSEUM.—"Pembroke markett is on the Saturdaye, and Tenby on Saturdaye for victuelles, and on Wensdaie for corne; these two Townes, for their markets, are much inferior for plentie of victuelles, and corne, to that of Haverfordwest, by reason those townes are seated, the one verie neere the lower partes of the shire, and much hindered by reason of a Ferrie on the one side; and Tenby seemeth as y^t were a Towne running out of the country, and staied on the sea cliffe; by reason whereof they stand not so comodious for resorte of people, w^{ch} maketh lesse trade, and utterance in their marketts; but both these Townes being seated in a more fruitefull soyle than Haverfordwest is, for goodness of victuell are nothing inferior, if not better than Haverfordwest, and soe for goodness of corne, and for fishe, especially Tenby, where is a daylie markett thereof, passeth Haverfordwest markett, and therefore it is in Welshe called Denbigh-y-pysgod, that is fishe Tenby, for difference between it and Denbigh in North Wales.

"But as these marketts are highly to be comended for plentie, and goodness of victuelles, so hath each of them a great mayme of a good markett, w^{ch} being reformed, as easylye y^t might be, would greatlie turne to the good of the markett and the markett men: That is, there is noe use of sale of lyve cattle, in any of these marketts, w^{ch} is the chiefest comendaïon, and comoditie, of many great marketts in England: For in these marketts there are neither Horses, Oxen, Kine, Calves, Sheepe, Lambs, Swyne, or anie other kinde of lyvinge cattle, brought, or offered to be sold, soe that the poore man wantinge money, and havinge cattell to spare, cannot have money for the same, till the summer faires come, w^{ch} beginne not before the xvi. of June, and one in November; whereby it cometh to passe, that whatsoever the husbandman byeth, in the sixe months of December, Januarie, Februarie, March, Aprile, and Maye, he buieth all at devise, to be paide for at the faire daies, when he may have money, for oxen, kine, sheepe, or lambes, and by this means, the ritche man eateth up the wealthe of the poore man."

" Robert Recorde, Doctor of Phisicke, a Tenby man born, was in his tyme a man as much renowned for his learninge as he is after honoured for his workes, w^{ch} for Cosmographie, Arithmetike, and Geometrie, are the rudimentes best esteemed above anye others, before or seethence his time. Much is our Englishe beholdinge to the author, neyther can his praise be sufficientlie blased, for the good he left behind him. He compiled—

' The Grounde of Artes.'

' The Whetstone of Witt.'

' The Pathe Wayes.'

' The Castle of Knowledg.'

' The Urinal of Phisick.'

He died in the reign of Queen Mary."¹

" Robert Lougher, Doctor of Lawes, borne in Tenby, was for his learninge of greate estimaion, and held the cheyre in Oxford for many yeares, beside other chief places in the Universitie, till worthielye he was advanced to be Chauncellor of York, holdinge w^{ch} place he dyed, the 3rd of June, 1585, at Tenby, where he was borne."

Cambrian Archæological Association.

A SPECIAL GENERAL MEETING of this Association was held at Gloucester, on Tuesday the 5th March. The objects of this Meeting, which had been previously announced to the various members, was for the revision of the Rules, and for the adoption of several measures calculated to promote the future interests of the Society.

Every accommodation for members had been made in Gloucester, through the exertions of C. F. Cliffe, Esq., Local Secretary for Gloucestershire, and two Societies in that city, the *Literary and Scientific Society*, and the *Gloucester Antiquarian Society*, had expressed their readiness to co-operate with

¹ Kennet says that he died in 1558, but he does not give his authority. Mr. Halliwell, in his pamphlet entitled "The Connexion of Wales with the Early Science of England," thinks it probable he did not long survive the making of his will, which is dated the 28th of June, 1558, at which time he was a prisoner in the Queen's Bench. Mr. H. gives an interesting account of Recorde's works, which are enumerated by the author himself in verse.

their Cambrian brethren. The former Society had kindly opened their rooms to the Association; and several gentlemen of both these bodies offered to accompany members in their inspection of the antiquities of the city.

The General Committee proceeded to business at twelve o'clock, and the proposed new Rules of the Association were then read over and discussed.

It was resolved to propose the following gentlemen as Vice-Presidents:—J. Capel Hanbury Leigh, Esq., Lord-Lieutenant of Monmouthshire, and the Right Hon. J. Nicholl, M.P.

The resignation of the Rev. D. S. Evans, as Local Secretary for Cardiganshire, was received.

The following gentlemen were confirmed as second Local Secretaries:—Rev. D. S. Evans, Bottwnog, for Caernarvonshire; Rev. J. Griffiths, Aberdare, for Glamorganshire; C. F. Cliffe, Esq., Gloucester, for Gloucestershire West of the Severn.

At two P.M. the General Meeting was held, Sir Stephen R. Glynne, Bart., in the Chair, in the absence of Lord Adare, and the new Rules, as proposed by the Committee, were severally laid before the Association, and put to the vote.

A discussion ensued upon some of the Rules, and various alterations brought forward by members were adopted. The Rules, as finally amended and agreed to by the Meeting, are as follow:—

OF MEMBERS AND THEIR ELECTION.

I.—The Association shall consist of Corresponding and Subscribing Members.

II.—All Members shall be admitted by the General or Local Committees, on the proposal of one of the General or Local Secretaries, or any two Members.

III.—All members of the Royal Family, Bishops, and Peers of the realm, who may signify their intention of joining the Association, shall be admitted as Patrons.

OF THE GOVERNMENT OF THE ASSOCIATION.

IV.—The Government of the Association shall be vested in a Committee consisting of a President, six or more Vice-Presidents, two General Secretaries, seventeen or more Local Secretaries, viz., one at least for each county of the Principality and the Marches, a General Treasurer, and twelve or more ordinary Members.

V.—The President shall hold office for one year, and shall be re-eligible.

VI.—The election of the President, Vice-Presidents, and Members of the Committee shall be made on the last day of the Annual Meeting. One out of every six Vice-Presidents, and three ordinary Members of the Committee, shall go out annually, according to seniority in office, and the Committee shall nominate a President, together with a sufficient number of Vice-Presidents, and other Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be hung up in the Local Committee Room during the whole time of the Annual Meeting. Any Member of the Association is at liberty to add to the list any other name or names besides those proposed by the Committee.

VII.—The Committee shall be empowered to fill up *pro tem.* by election all occasional vacancies that may be caused by the death or resignation of the President, of any of the Vice-Presidents, or of any of the ordinary Members of the Committee.

VIII.—The General and Local Secretaries, and the General Treasurer, shall be elected by the Committee.

IX.—In all elections made by the Committee it shall be allowable for any Member thereof to demand a ballot.

X.—Members are invited to form themselves into Local Committees in the several districts of the Principality and Marches.

OF SUBSCRIPTIONS.

XI.—All Subscribing Members shall pay £1 annually in the hands of the General Treasurer, either directly, or through such persons as may be appointed by the Committee for that purpose.

XII.—All subscriptions shall be paid in advance, and become due on the first of October in each year.

XIII.—Members not intending to continue their subscription will be expected to give three months' notice to the Publisher.

XIV.—All Subscribing Members shall receive the *Archæologia Cambrensis*, and other publications of the Association, from the first of January following the payment of their subscriptions, together with a ticket giving free admission to the Annual Meeting.

OF THE MEETINGS.

XV.—A Meeting of the Committee shall be held annually, for the purpose of auditing the accounts, nominating Officers, and framing Laws for the government of the Association.

XVI.—The Annual Meeting shall be holden in one of the principal towns of the Principality and its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c., shall take place. Due notice of this Meeting shall be given publicly by one of the General Secretaries, by order of the Committee.

XVII.—The President shall have power to appoint a Special Meeting, when required; and for such Special Meeting, a notice of at least three weeks shall be given, by advertisements in the public papers.

XVIII.—At any Annual or Special Meeting, the President, or in his absence, one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman; and the Chairman of the Annual, or any other, General Meeting, shall have an independent as well as a casting vote.

XIX.—A Report of the Proceedings of the Association for the whole year shall be submitted to the Annual Meeting.

XX.—At the Annual Meetings, tickets shall be issued to Subscribing Members gratuitously, and to Corresponding Members and Strangers on the payment of Ten Shillings each, admitting them to the Excursions, Exhibitions, and Evening Meetings.

XXI.—Wherever it is practicable, the Local Committees shall cause Meetings to be held in their several districts, and shall encourage the formation of Museums.

OF THE RULES.

XXII.—It shall be lawful for any Member, who may conceive it expedient to add to, alter, or omit, any Rule, or Rules, of the Association, to signify the same, in writing, to the Committee.

XXIII.—In case any such alteration shall appear to the Committee to be worthy of consideration, it may be proposed to the Association at the next Annual Meeting.

XXIV.—The Committee shall be empowered to make such Bye-Laws as may from time to time appear to them expedient, subject to confirmation by the Members of the Association at the next General Meeting.

The following are the names of those members who have agreed to subscribe, according to the Regulations of the Society:—

His Royal Highness Prince Albert.
 The Most Noble the Marquis of Northampton.
 The Most Noble the Marquis of Westminster.
 The Right Hon. Viscount Adare, M.P.
 The Right Rev. the Lord Bishop of St. David's.
 Sir Stephen R. Glynne, Bart.
 Sir Benjamin Hall, Bart., M.P.
 The Right Hon. J. Nicholl, M.P.
 Sir George Tyler, Cottrell, Cardiff.
 The Very Rev. the Dean of Llandaff.
 Allen, T. Esq., Freestone, Pembroke.
 Barnwell, Rev. E. Lowry, Ruthin.
 * Bayly, Rev. F. T. J., Brookthorpe Vicarage, Gloucester.
 Beaumont, W., Esq., Warrington.
 Cobb, J. R., Esq., Brecon.
 Cliffe, C. F., Esq., Gloucester.

Those marked thus * are New Members.

- Dearden, J., Esq., F.S.A., The Manor, Rochdale.
 Earle, Rev. J., B.D., Oriel College, Oxford.
 * Felix, Rev. P., B.D., Llanilar Vicarage, Aberystwyth.
 Ffoulkes, W. W., Esq., 4, Middle Temple Lane, Temple, London.
 * Foulkes, Rev. Edmund Salusbury, M.A., Fellow and Vice-Principal
 of Jesus College, Oxford.
 Freeman, E. A., Esq., Oaklands, Dursley.
 Gilbertson, R., Esq., Aberystwyth.
 Gilbertson, Rev. L., Llangorwen, Aberystwyth.
 Griffith, Rev. J., Llangynnor, Caermarthen.
 * Guise, W. Vernon, Esq., Elmore Court, Gloucester.
 * Hughes, J. Esq., Lluestgwilym, Aberystwyth.
 Hume, Rev. A., LL.D., 9, Currer Street, Everton, Liverpool.
 Jones, W. Tilsley, Esq., Gwynfryn, Machynlleth.
 Jones, Rev. W. Basil, Queen's College, Oxford.
 Jones, T., Esq., M.A., Chetham Library, Manchester.
 Jones, Rev. H. Longueville, M.A., Tan-y-Coed, Bangor.
 * Jones, Rev. Owen, Towyn, Machynlleth.
 * Jones, J. T. Walker, Esq., Mayor of Caernarvon.
 * Jones, S. T., Esq., Llanerchrugog Hall, Wrexham.
 * Leigh, J. Capel, H., Esq., Pontypool Park, Monmouth.
 * Lewis, Rev. Evan, M.A., Llanllechid, Bangor.
 Meyer, Dr., Buckingham Palace.
 Morgan, C. Octavius, Esq., M.P., The Friars, Monmouthshire.
 Morgan, T. O., Esq., Aberystwyth.
 * Ord, J., Esq., Tenby.
 Philipps, J. B. Ll., Esq., Mabus, Aberystwyth.
 Philipps, F. Ll., Esq., Mabus, Aberystwyth.
 * Redwood, C., Esq., Boverton, Cowbridge.
 Rees, Rev. W. J., Cascob Rectory, Presteign.
 * Reveley, Hugh, Esq., Bryn-y-Gwin, Dolgelley.
 Rogers, E., Esq., Stanage Park, Knighton.
 * Shillingford, A. N., Esq., Railway Post Office.
 Thelwall, Rev. E., Llanbedr, Ruthin.
 * Thomas, R. Goring, Junr., Esq., Llysnewydd, Caermarthen.
 Traherne, Rev. J. M., Coedriglan, Cardiff.
 Wakeman, T., Esq., Chalfont St. Giles, Gerrard's Cross.
 Williams, Rev. C., Holyhead.
 Williams, Rev. J., Llanymowddwy, Mallwyd.
 Wynne, W. W. E., Esq., Sion House, Oswestry.

Some minor business was then disposed of, and votes of thanks having been passed to the officers and members of the "Gloucester Antiquarian Society," and the "Literary and Scientific Society," the Meeting dissolved.

The Fourth Annual Meeting of the Association will be held at Dolgellau, in the week commencing August 26, 1850.

Correspondence.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I hope that your correspondent (vol. iv., p. 140) will inform your readers where they can find that Henry II. gave *Lleweny* to Adam de Saltzburg, or that it was forfeited by the David of that date (1154-1189). He appears to possess proof of Adam's descent from Charlemagne; but, if so, can he show evidence of his, or his descendants, having become Salusbury of *Lleweny*?

It appears in "Powell" that Llewelyn gave Denbigh to Edward I., and that Edward gave it to the last David in 1277—that it was forfeited in 1283, and given to H. de Lacy in 1284; and, although it would appear from "Powell," and from the interesting account of the Banastre family (vol. i., p. 346), that as part of one of the four cantreds, it had been more or less under English rule from the time of William I., the probability is against the supposition of any English having *held lands* in *Lleweny ante* 1277. More in favour of that idea is the complaint of Llewelyn, that the four cantreds had, *for a long time*, been rudely oppressed by the king's officers; also, that David's wood, "*nemus suum de Lleweni*," had been cut after 1277, the earliest date I have seen the word. The Banastre's manor was in a part always more under England.

"Burke's Peerage" has—"Adam de Saltzburg, captain of the garrison of Denbigh; (if so, not *ante* 1277?) and his grandson, John, "seated at *Lleweny*, and died 1289." Under Conway, in the "Landed Gentry," is "Black Sir Harry S.," a favourite of Edward I., who gave him *Lleweny*, forfeited by David's attainder. John founded the abbey, and gave it, in 1284, to Bardsey (see vol. ii., p. 65). "An English family here before the time of Henry III." (1216), says Pennant.

The Extent of 1334 would show if the Salusburys held their lands in *Lleweny* on different tenure to the other hereditary tenants. This and the Inq. p. m. of Henry de Lacy would be worth the inspection of some competent antiquary and of transfer to your pages.

From their early local eminence, it would appear probable that their grant was from the king himself, and, if so, that their part of *Lleweny* was not in the lordship granted to Lacy.

The reason why I named *Lancashire* as their possible origin was given (p. 69) with reference to former ages. True, if they really were of one so much more noble, it is a pity that further proof should not appear.—I remain, &c.,

ANGLO-CAMBRIAN.

VESICA PISCIS.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In the Dean of Llandaff's paper on "Llandaff Cathedral," when speaking of the west doorway, the learned author observes:—

"Above this, the interval, between these two subordinate and the general including arch, is occupied by a vesica piscis, containing the image of some sainted prelate," &c.

Now I think it is of importance that, if any antiquaries still remain unacquainted with the fact, they should be informed that the term *vesica piscis* is satisfactorily determined to be perfectly fanciful, and unfounded in anything like analogy or proof. It has long since been shown by continental antiquaries, and especially by our learned French Secretary, M. Didron, in his "Iconographie Chrétienne," that this supposed *vesical* enclosure is nothing more than the sculptured, or painted, representation of the *aureola* surrounding the body of a holy personage, in the same manner as the *nimb* surrounds some particular portions of the body, such as the head, or the hand. We believe that the term *vesica piscis* is not older than the days of Mr. Kerrich (an antiquary, by the way, of extraordinary taste and acumen); and it is high time for it now to be finally laid aside.

I am, &c.,

A MEMBER OF THE ASSOCIATION.

OYSTERMOUTH CASTLE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In the article on the "Antiquities of Gower," in the last number of your Journal, its author has inserted a note at p. 59 which may hereafter lead to error, unless corrected. I regret much I had not the pleasure of seeing Mr. Freeman, as I might have facilitated his researches in this district, and have prevented his "credible informant" from stating that which is incorrect. The note alluded to would lead the reader to infer that windows of another building were inserted in the walls of the castle chapel!

Now, what are the facts?

The five windows in this, as in every other room in the ruin, had been long ago walled up with rubble work, leaving only slits fit for firing musketry through them. On clearing out the chapel windows I found the *north-west window intact*; the mullions of the others were gone, but the arches, sides, and, in several places, the intersections of the arches where they join at the top, remained as sound and sharp as the day they were erected.

Whilst digging out the rubbish from the hall beneath, we discovered many of the original mullions; all, therefore, that was necessary was to find "Sutton stone"¹ sufficient to complete the *missing* parts; this I was enabled to do, through the courtesy of Lord Dynevor, from stone of the same quarry in the walls built from the fallen ruins of Neath Abbey; and it was from one of these very stones I repaired and fixed in its old site the pillar piscina in Oystermouth Church, which is done to the satisfaction of Mr. Freeman, at p. 55.

I may, perhaps, be permitted to remark that, if there was one point more than another which I especially enforced on the workmen doing the repairs at Oystermouth, it was *strict attention to the original counterparts*, whether in mullion, doorway, or angle; and my attention in this respect, as well as my success in converting a miserable, filthy, and almost unapproachable quarry into a visitable, interesting specimen of the castellated structures of the middle ages, has received the commendation not only of those who reside near it, and recollect what it was before I commenced operations in 1845, but of eminent architects and archæologists.

I remain, &c.,
GEO. GRANT FRANCIS, F.S.A.,
Hon. Sec. for Glamorganshire.

Burrows Lodge, Swansea,
March, 1850.

Miscellaneous Notices.

A ROMAN COIN.—A rare bronze coin of Pupienus was recently found in Newborough Marsh. It is in a good state of preservation, and bears on the obverse a head of the emperor, surmounted with a radiated diadem, and having the inscription—IMP. C. PVP. I. E. . . AVG. On the reverse is inscribed—HERCVLVS. OM. . SI, the legend being a figure of the hero, with a club in his right hand, and a garland in his left. Pupienus reigned A.D. 233.

OGHAM CHARACTERS AND BRITISH REMAINS IN MERIONETHSHIRE.—A correspondent informs us that in the neighbourhood of Llanbedr, in the county of Merioneth, about three miles from Harlech, and two miles from Llandanwg, there is an upright

¹ The Sutton quarries are situate near Dunraven, in Glamorganshire, and were extensively used for the ornamental work of castles and abbeys in this county in the middle ages. It is a white limestone, which preserves the chisel marks fresh for ages.

stone, or maen-hir, standing near a cist-vaen, and bearing Ogham characters. We recommend this stone to the care and diligence of C. F. Cliffe, Esq., and the Rev. G. Roberts, who, next to W. W. E. Wynne, Esq., of Peniarth, know more about the British antiquities of Merioneth, than any other Welsh antiquaries. These two gentlemen have informed us of their suspicion that numerous habitations, and even fortifications, are to be traced on the slope of the hills to the seaward, near Cors-y-Gedol,—not to be confounded with the British forts on the summit of the mountain range in the same district. The members of the Cambrian Archaeological Association little know what a rich store of British remains, to be observed *in situ*, is kept for them against the next Annual Meeting, at Dolgellau.

GRANT OF FISHING IN THE MENAI.—We have seen it stated in some place—we believe in the *Cambrian Quarterly* (?)—that the original grant of the fishing of the Menai Strait to the Bishops of Bangor is contained in the library of the Archbishop of Canterbury at Lambeth. To what fishery does this allude? Can any of our London correspondents verify the statement for us?

DEAN MAURICE.—A correspondent wishes to know “where Dean Maurice was buried, and what is his coat of arms?” Does our correspondent refer to Henry Maurice, D.D., A.D. 1648–1691? If so, we refer him to “Williams’ Biography,” &c., p. 317–18.

THE VAUGHANS OF BRECON.—Relative to this family a correspondent has furnished us with the following fragment:—

“Howel Vaughan, alias David Gau,

Llwellyn,

David = daughter of Sir William Jones,

Daughter = Sir Henry Wogan, of Weston,

Margaret = Sir William Perrot, of Yestington, Pembrokeshire,

Owen Perrot = Katharine Points, of Iron Acton,

which Owen was the grandfather of Sir John Perrot, Lord Deputy of Ireland, temp. Henry VIII.”

THE CELTIC SOCIETY, OR IRISH LITERARY AND HISTORICAL ASSOCIATION.—We are glad to announce the prosperous condition of this Society, which, formed in the sister island, and devoted to the study of cognate antiquities, deserves the warm sympathy and co-operation of every Welsh antiquary. The main objects of this Society is to publish original documents in the Irish language, illustrated with introductions, English translations, and notes; also documents and reprints in English, and in other tongues translated into English, illustrative of the language, history, and antiquities of Ireland. It was our intention to have given an extended review of the first two publications of the Society, but want of space compels us to defer this till our next.

WILLIAMS' BIOGRAPHICAL DICTIONARY OF EMINENT WELSHMEN.—Parts V. to IX.—Five parts of this valuable book of reference are now lying on our table, and bring us far on the way towards the completion of so interesting a work. The biographical notices contained in them, succinct as usual, are characterized by the author's habitual accuracy, and, as far as we can judge, omit no particulars worthy of note. It is no small merit in a book to be brief, if brevity be not attained at the expense of information; and this is precisely one of the main excellencies of Mr. Williams' writings. In the present number will be found the lives of many eminent Welshmen, of whose names the following are a sample:—Owen Glyndwr, Lord Herbert of Cherbury, Judge Jeffreys, Iestyn ab Gwrgant, Jones of Llanddowror, *cum multis aliis*, St. Illtyd, Edward and Humphrey Llwyd, Llywarch Hen, all the Llywelyns, Sir Samuel Rush Meyrick, Beau Nash, General Nott, and no end of Owains.

THE ENGLISH AND WELSH DICTIONARY, by the Rev. D. S. Evans, has now reached its sixth part, and maintains its place, as it well deserves, in public estimation. The scientific terms are rendered into Welsh in this work with far greater care and skill than has been hitherto attempted, and a large portion of them are altogether new. We have no doubt that Mr. Evans's work will be considered one of our standard works of reference.

BOUTELL'S MONUMENTAL BRASSES OF ENGLAND.—The 12th number of this admirable book is now published, and completes the work. It is not inferior to any of its predecessors; and it contains, besides seventeen plates, the descriptive notices, with classified and topographical lists of the various monuments. The plates in this number, as indeed throughout all the work, are curious instances of the great facility with which wood engraving, in the hands of an intelligent artist like Mr. Utting, may be applied to objects of this nature. The whole book forms a copious repertory of brasses of all kinds, and will make its way into the collections of all antiquarians.

VESTIGES OF OLD LONDON.—This is the tempting title of a series of views and descriptions of the remarkable monuments of London, of all dates, principally taken from the large collection of drawings made by W. Twopeny, Esq.—a most accomplished antiquary. It is coming out in quarterly parts, six shillings each, at Bogue's in Fleet Street. We heartily wish it success, and should like to see appearing "Vestiges of Old Chester," "Vestiges of Old Caernarvon," "Vestiges of Old St. David's"—in fact, of all and every old town and corner of the land.

Reviews.

A HISTORY OF ARCHITECTURE. By EDWARD A. FREEMAN, M.A., late Fellow of Trinity College, Oxford. London, 1849.

THE SEVEN LAMPS OF ARCHITECTURE. By JOHN RUSKIN, Author of "Modern Painters." London, 1849.

The past year has contributed two most valuable additions to the literature of art. Differing widely, as well in points of detail as in their general scope and tendency, they completely agree in this, that they treat architecture as a branch of "high art," ignoring alike ecclesiologists and archæologists—pokers in holes and corners, and diggers and delvers after pagan pots and pans—to whose domain it had unhappily been relegated, and regarding it as what it is in truth, a reflection of the imaginative faculty in man, and, as such, to be studied with the same views and principles as regulate the study of music, painting, and sculpture, of poetry itself, and—as our fair readers will be disposed to add, not without the authority of the Stagyræite—of the *gai science* of Terpsichore. It is true that we antiquaries have nothing to do with this side of the subject; we care more to determine the date of Coutances, than to draw out the central principle which animated its builders; we prize more highly the driest records of the erection of Rouen, than the most elaborate discussion of the utmost degree of "realization" which could be conceded to the scores of grotesques that decorate its portal. Still, as long as architecture is an important part of archæology—which it must surely be while stone and timber are lasting materials—any work professing to treat of it, must fall so far within our proper province. Mr. Freeman's History, indeed, does so in a special manner, by virtue of its historical character. Its principal object is to trace the progress and actual development of the art from the wooden hut, supposed by the author to be the parent of the earliest Grecian style, to the latest specimens of Perpendicular or Palladian. The grotesque and barbaric magnificence of Eastern and Western Asia, of India and Egypt, is rather summarily dismissed, as having exercised little or no influence on the works of after ages, though these have elicited some most valuable and ingenious observations from the author. Our old friend the Cromlech is not even allowed to come into court, but is treated as fairly *ἀτιμος* in an architectural point of view.¹ The Grecian, the Roman,

¹ We may well call the Cromlech our old friend, for it gave us rare sport at Cardiff. An excellent contributor had been seduced into the belief of its derivation from one god Crom, a sort of Irish cloud-compeller, and that in the nineteenth century!

Τὸ ΚΡΟΜ νομίζεν ὄντα τηλικουτονί.

However, Dr. Todd annihilated the Milesian idol, as completely as his Hellenic prototype was overthrown by Socrates, and happily without inaugurating Vortex in his place.

and Romanesque, and the Gothic and Arabian styles, are regarded as one family, the breed having been considerably modified by "crossing" with the plain round-arched style of ancient Italy. This produced the strange hybrid known as Roman architecture, the principal feature of which is the retention of the old decorative system of the entablature, side by side with the new constructive system of the arch. However, our hybrid, contrary to the maxims of naturalists, proved prolific, and gave birth to a large family of daughters, who gradually attained that artistic consistency to which their parent was a stranger. In the East arose the Byzantine style, which in due time produced the Saracenic; while, under the auspices of the Western Church, the Lombard and Provençal grew up, the Romanesque of Germany, the Irish, Anglo-Saxon, and Norman styles. At length out of the northern Romanesque arose that glorious form of art, of which the Pointed arch is the most characteristic, though not an inseparable feature.

We turn awhile from Mr. Freeman's book to that of Mr. Ruskin. We have already intimated that they differ widely—as widely, indeed, as any two books, treating the same subject in at all the same way, can possibly be supposed to do. We speak not of such points of discrepancy as the following:—

"Truly the Abbey of St. Ouen may claim the first place among all the edifices that human skill has ever reared. * * Nothing is introduced * * which derogates from its claim to be the noblest of Gothic churches, and, consequently, of all human creations."—*Freeman's History of Architecture*, p. 399.

"I do not know anything more strange and unwise than the praise lavished upon this lantern; it is one of the basest pieces of Gothic in Europe."—*Ruskin's Seven Lamps*, &c., p. 35.

"Nor is it only the tower of St. Ouen that is overrated. Its nave is a base imitation, &c. * * There is nothing truly fine in the church but the choir, the light triforium, and tall clerestory, the circle of Eastern chapels," &c.—*Ibid.*, Note.

"Who shall decide when doctors disagree?" Yet the disagreement of doctors is sometimes instructive;—it shows what a man may come to who deserts his common sense for the sole guidance of theory. Perhaps we ought not so much to marvel at the opposition in this case, as Mr. Ruskin and Mr. Freeman start from totally different points. The latter gives us the history of the art, while the former is chiefly occupied in developing its *morale*. In fact, he seems to us to have carried this to a length not altogether philosophical, occasionally confounding moral with artistic considerations, as in the chapter entitled the "Lamp of Sacrifice;" and, while he perhaps possesses a higher and more expansive reach of mind than our other author, he sadly lacks his soundness, clearness, and precision. Gifted with a keen and fervid imagination, he looks upon architecture with the eye of a poet and a painter; but this same imagination occasionally leads him into paradoxes, and nearly always draws him away from what is, after all, the characteristic and distinctive principle of the art—the due and consistent harmonizing of the modes of construction and decoration. Mr. Freeman's mind, evidently accustomed to trace historical

causes in their effects, could not fail to see this, and to give it its due prominence. At the same time, it must be confessed that he labours under a great disadvantage as compared with Mr. Ruskin, in not having become acquainted with the great buildings of continental Europe by personal observation;—it appears so, at least, from his own statement. This may have tended to make his views more definite, as having been unconsciously moulded upon a single class of instances: still it could not fail to have a narrowing effect, and to imbue his mind with a pardonable predilection for forms to which his eye was accustomed. We could have wished that he had seen fit to bestow one tithe of the praise which Mr. Ruskin has lavished, on the Campanile of Giotto, or the ducal palace of the Bridegroom of the Adriatic.

ANTIQUITIES OF IONA, ARGYLSHIRE. By H. D. GRAHAM, Esq.
London: Day & Son, Lincoln's Inn Fields. 1850.

We feel great pleasure in drawing the attention of our readers to this interesting volume, but fear that the unavoidable brevity of our present remarks will hardly do justice to its intrinsic merit.

It contains fifty-two lithographic plates, with explanatory letter-press. The former comprise views of St. Oran's chapel, of the cathedral, and monastery; but the more remarkable series are those which we believe are for the first time brought before us—the monumental effigies and sculptured slabs which cover the remains of princes and chieftains who found repose within the hallowed precincts of those sacred edifices.

Time, neglect, and wanton injury, have done much to mutilate and disfigure these specimens of ancient art; but, if we may judge from the plates—and we have no reason to doubt their accuracy—we may safely pronounce, that they surpass in curiosity, richness, and variety, any which have hitherto been submitted to the public.

We confess we are no admirers of lithographic plates for architectural, or even monumental, subjects, in a general way; but these are so clear, and the quiet tinting of the back-ground so admirable an assistance, that, considering the moderate price of the volume, viz., One Guinea, we are not only satisfied, but thankful, to Mr. Graham, for affording us so great a treat, and we feel sure that those who may be induced, by our humble testimony in its favour, to purchase this volume, will have no cause to regret having done so.

Amongst the effigies, the most remarkable are those of Maclean of Coll, Abbot Mackinnon, and the Prioress Anna; of the sculptured slabs, that of the four Priors, of the Rider, four stones in Reileag Orain, and four in the nunnery. There are also three plates of crosses, all more or less remarkable for the richness of the sculpture which covers them; they are all that remain of 360 which it is recorded at one time existed in different parts of Iona.
